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The Tenses of the Homeric Imperative.

A dissertation

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by

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Contents

		Page
I	Introduction	1.
II	Tables.	11.
III.	Examination of the Imperative in the Iliad.	15.
IV.	Examination of the Imperative in the Odyssey.	154.
V.	Prohibitions.	247
VI	Conclusion	361

Introduction

The present dissertation is part of an investigation that was originally intended to have a much wider scope than is actually to be realized. The purpose of the writer, a purpose he yet hopes to achieve, was the exhaustive examination of the Greek imperative in all the classic authors in whose works the material was sufficient to afford general results. With that aim in view he has collected all of the examples of the imperative in Homer, Aeschylus, Sophocles, Euripides and Aristophanes, and from a reading of the whole of Plato, has the material for that author in such shape that it can be easily assembled. The method intended to be then pursued was a complete examination of the examples from each author with a view to determining his exact Greek usage in the imperative, from a comparison of which results, general rules for the classical period, it was hoped, would be obtained. The whole was then to be considered simply another chapter in the broader subject of Greek tense investigation. [illegible]

and tabulating of 1700 examples from Homer of 700 from Aeschylus, of 1000 from Sophocles and of about 2500 each from Euripides and Aristophanes made such inroads on the time available that, after consultation with Prof. Miller it was decided to limit the investigation to the Homeric usage as displayed in the Iliad and the Odyssey and let this be a specimen of the larger work to follow.

The plan then, or rather the survival of the original plan, is the investigation of every instance of the imperative and of the aorist subjunctive in prohibitions in Homer with a view to determine what is the Homeric usage with regard to the tenses of the imperative. That there is a place for such an investigation even as an Homeric contribution, in spite of the vast amount of writing devoted to tense questions in the past, is evident from a glance at the articles (32 and 318) on the imperative in such a work as Monro's Homeric Grammar. The two articles combined occupy less than a page and contain practically nothing definite on the subject of tense. There is first of all a brief mention of the concessive use of the imperative, then [illegible]

introductory ἴθι, ἄγε, and δεῦρο, and finally a brief discussion of the use of the aorist imperative in prohibitions. This is all. There is no attempt to distinguish between the tenses employed in either commands or prohibitions. The study of the imperative in other authors has been similarly neglected with the exception of the Attic Orators where we have Professor Miller's exhaustive treatment. This, however, does not profess to be a tense investigation. With the exception of a few articles in the German and the English periodicals and a brief dissertation or so, the subject has received practically no attention and the various grammars give practically no help on the subject. The impression even exists in certain quarters that in quite a considerable portion of the usage of the imperative the distinction between the tenses amounts to practically nothing. The various articles have all been of the type that quote a few examples to prove the theory of the writer but afford no really general results because the great body of the material is unexamined, and a feeling of dissatisfaction remains with the reader. These articles have been [illegible]

during the course of the paper and will not be mentioned here.

As was previously observed, this investigation, in addition to its main object, the solving of the question of imperative tense usage in Homer, hopes that it may be a contribution to the theory of Greek tense usage in general. This hope rests upon the assumption that the distinction between imperfect indicative and aorist indicative, between present subjunctive and aorist subjunctive and between present optative and aorist optative is the same in kind as that subsisting between present imperative and aorist imperative. That the imperative is a peculiarly advantageous province in which to study this distinction seems provable when it is remembered that, in common with the subjunctive and the optative, it is free from 'Zeitstufe' and possesses only Aktionsart, and that unlike these moods, it is not encumbered by having to enter into the different subordinate relations that, to a certain extent, becloud the investigation of them. It is hoped, therefore, that in the pure use, as it were, of the imperative the

of the tenses may yield something of benefit to the subject as a whole.

It is not without fear and trembling that one should enter upon an investigation dealing with the Greek tenses in view of the illustrious names associated with such studies. Particularly true is this in regard to the study of the aorist and present, that veritable battle-ground of the tenses, on which so many have fallen in the past. Syntactic investigations of this type require great depth of scholarship together with literary appreciation and a sense of all the niceties of the Greek language - qualities which the present writer can hardly flatter himself are at his command. His only excuse for standing in the presence of such a subject is that, by the method pursued, the tenses can be made to tell his own story. The object is, as it were, simply to set the machinery in motion, feed in the material and take out the results. In other words, the examples are to be examined thoroughly and what is found is to be recorded absolutely without prejudice. Under this system, the resulting theories

or categories are formed not by the investigator but by the author examined.

First, therefore, all the imperatives and aorist subjunctives in the Iliad will be examined, next those of the Odyssey. The verbs are to be arranged in alphabetical order, the order being determined by the form of the verb as it appears in Liddell and Scott [illegible]*. Compound verbs are given the order of the simple verb if it occurs in Liddell and Scott, otherwise the order determined by their preposition. In a majority of cases the separate examples of command or prohibition are commented upon with a view to determining the cause of the use of the particular tense employed. In this connection, all points in the passage external to the imperative itself have been regarded as of the highest importance. When such points occur and evidently influence the tense of the imperative, they have been termed 'significant'. Passages that contain no such points are said to have 'nothing significant' about them; and it is hoped that a large enough number of [illegible]

* For each instance, the passage is quoted, so that the dissertation contains a complete concordance to the Iliad and Odyssey with respect to the imperative. The text used is that of [illegible] Iliad - 1907 and [illegible] Odyssey - 1884.

found to yield definite results. In passages where there is nothing significant the temptation to theorize has, for the most part been resisted although at times it has been indulged into a certain extent no great importance has, however, been attached to the results of such speculation. Points regarded as significant are context accompanying participles, adverbs, anything in short that may help to determine whether the action of the verb is durative, conative repetitive or contains the idea of attainment or of mere duration etc. I have not hesitated to use the word durative at times but I am far from being of the opinion that this term accounts for all the usage of the present.* The term conduct is also frequently employed and 'pursuing conduct' is applied to the imperative. For an explanation of these terms see [illegible]. For an explanation of the term attainment, so frequently applied to the aorist imperative, see Gildersleeve, S.C.G., Sections 185, 214, 238.

I feel that in dealing with an author so inclined to be picturesque as is Homer, no consideration is too minute to be made the subject of examination [illegible]

* See C.W.E. Miller, A.J.P., Vol XV p [illegible]

mining just what the poet's feel of a certain passage has been. I have then, for the most part, appeared in the character of a hunter trying to trace the footprints that may indicate the path the author's mind has taken as he has passed a particular point in his narration.

Such a method, i.e. the taking up for examination of individual verbs and of their instances in a particular author, has been attempted at times by other investigators. A specimen of such a method was given by O. Riemann in Mélanges Graux p. 585 ff.; by Delbrück in his Syntaktische Forschungen, I, 4, 81 ff.; by Eleanor Purdie in Indogermanische Forschungen, Vol. [illegible]; and by H. Meltzer, Indogermanische Forschungen, Vol. [illegible]. Mutzbauer's huge work attempts the same scheme on a grand scale. It is a similar method that I have attempted to apply to the imperative in Homer under the belief that by this method only can any conclusive [illegible]

The ideal result of such an investigation would be to obtain rules so definite that they could [illegible]

simply enough to be placed in the hands of the schoolboy as a guide in the writing of his Greek exercises. But in a subject like that of the Greek tenses no such definite results can be hoped for, and only such accuracy as the subject allows must be expected. τὸ γὰρ ἀκριβὲς οὐχ ὁμοίως ἐν ἅπασι τοῖς λόγοις ἐπιζητητέον

Although this is not a statistical investigation, the material was in form convenient to afford some figures on the tenses usage. Consequently four different tables of the usage in the Iliad and the Odyssey have been added in the hope that they might be of use to some one. Tables 1 and 3 are used to extract from the total number of imperatives, the introductory imperatives ἄγε, τῆ etc. The remaining examples are called regular imperatives, but it must be remembered that column 2 of tables 2 and 4 contain also some aorist subjunctives. To get the total number of imperatives proper, subtract the total of column 15 from that of column 2. The result gives 539 imperatives (regular) in the Iliad, 672 in the Od[illegible]. H. Schlachter in his Statistische [illegible]

in Indogermanische Forschungen 33, 310. gives the number of imperatives in the Iliad as 852. This result is obtained from my results by adding the 13 instances of χαῖρε, ἄγρει and τῆ to the 839 mentioned. (Schlachter omits ἄγε.) For the Odyssey, Schlachter gives 688. If to the 672 examples of regular imperative according to my count, 22 instances of χαῖρε, ἄγρει and τῆ be added, the result is 694, slightly more than Schlachter obtains. I have not counted the two examples of κατανεύετε (Od. 7, 188; 18, 407) because of the uncertainty of how to classify them. (See the word in the various lexicons.) Schlachter's number of perfects (36 for the Iliad, 29 for the Odyssey) is probably accounted for by his including as perfects the imperatives of οἶδα and ἦσαι and κεῖμαι which I have counted throughout as presents. The increase of the number of aorists in proportion to presents in the Odyssey as compared to the Iliad is to a large extent due to the frequency of κλῦθι in its different forms (30 times in the Odyssey); εἶπέ (41 times); κατάλεξον (21 times). Cf. Schlachter, p. 298 of [illegible]

	2.	3.	4.	5.	6.	7.	8.	9.	10.
	Total.	ἀγε.	ἰθι.	Φερε.	χαῖρε.	ἄγρει.	τῆ.	Total	[illegible]
Bk. 1.	68.	6.	–	–	1.	–	–	7.	61
" 2.	48.	5.	–	–	–	–	–	5.	43.
" 3.	37.	2.	–	–	–	–	–	2.	35.
" 4.	26.	2.	1.	–	–	–	–	3.	23.
" 5.	46.	7.	–	–	–	1.	–	8.	38.
" 6.	39.	4.	–	–	–	–	–	4.	35.
" 7.	33.	4.	–	–	–	1.	–	5.	28.
" 8.	45.	3.	–	–	–	–	–	3.	42.
" 9.	55.	6.	–	–	2.	–	–	8.	47
" 10.	51.	5.	–	–	1.	–	–	6.	45
" 11.	35	3.	–	–	–	1.	–	4.	31.
" 12.	16.	1.	–	–	–	–	–	1.	15
" 13.	17	2.	–	–	–	–	–	2.	15.
" 14.	26.	3.	1.	–	–	1.	1.	6.	20.
" 15.	47.	2.	–	–	–	–	–	2.	45.
" 16.	48	2.	–	–	–	–	–	2.	46.
" 17.	35.	4.	–	–	–	–	–	4.	31.
" 18	26.	1.	–	–	–	–	–	1.	25
" 19.	36.	3.	–	–	–	–	–	3.	33.
" 20.	27.	7.	–	–	–	–	–	7.	20
" 21.	35.	2.	–	–	–	–	–	2.	33
" 22	35	5.	–	–	–	–	–	5.	30
" 23	57	5.	–	–	2	–	1.	8.	49
" 24	69	9	–	–	–	–	1	10.	59
Total	957.	93.	2.	–	6.	4.	3	108.	849

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.
	Weg Zusätze	Gues	Mor.	Verf.	Weg Zusätze	Corr.	Prob.	Corr	Gues	Mor	Verf.	Prob	Gues Zusätze	Mor. Subj	Verf. Zusätze	Verf. Subj
Bk. 1.	61	33.	27	1.	61.	51	10.	51	23.	27.	1.	10.	10.	–	–	–
" 2.	43.	34	7.	–	43.	37.	6.	37	28.	9.	–	6.	6.	–	–	–
" 3.	35	20	15.	–	35	31	4.	31	16.	15.	–	4.	4.	–	–	–
" 4.	23.	13.	9.	1.	23.	15.	8	15.	8.	7.	–	8.	5.	1	1	1
" 5.	38	19.	16	3.	38.	30.	8.	30.	13.	15.	2.	8.	6.	1.	1.	–
" 6.	35.	19	16	–	35.	31.	4	31.	15.	16.	–	4.	4.	–	–	–
" 7.	28	16	10	2	28.	23.	5.	23.	11.	10.	2.	5.	5.	–	–	–
" 8.	42.	30.	12.	–	42.	39.	3.	39.	27.	12.	–	3.	3.	–	–	–
" 9.	47.	25.	22	–	47	42.	5.	42.	22.	20.	–	5.	3.	2.	–	–
" 10.	45	23.	21.	1.	45.	36.	9.	36.	15.	20.	1.	9.	8.	1.	–	–
" 11.	31.	17	12	2.	31	31.	–	31.	17	12.	2.	–	–	–	–	–
" 12.	15.	11	3.	1.	15.	14.	1.	14.	11.	3.	–	1.	–	–	1.	–
" 13.	15.	11.	4.	–	15.	14.	1.	14.	10.	4.	–	1.	1.	–	–	–
" 14.	20.	9.	10.	1.	20.	18.	2.	18.	9.	9.	–	2.	–	1.	1.	–
" 15.	45	30.	13.	2.	45.	39.	6	39.	25.	12.	2.	6.	5	1.	–	–
" 16.	46	21	25.	–	46.	43.	3.	43.	19.	24.	–	3.	2.	–	–	1.
" 17.	31	18	13.	–	31.	29.	2.	29.	16.	13.	–	2.	2.	–	–	–
" 18.	25.	10.	14	1.	25.	19.	6	19.	5.	13.	1.	6.	5.	–	–	1.
" 19.	33	15	16.	2.	33.	28.	5.	28	11.	15.	2.	5.	4.	–	–	1.
" 20.	20.	15.	1.	4	20.	11	9.	11	8.	1.	2.	9.	7	–	2	–
" 21.	33.	26.	7.	–	33.	26.	7.	26.	19.	7.	–	7.	7.	–	–	–
" 22.	30	18	10	2	30.	23	7.	23	11	10.	2.	7.	7	–	–	–
" 23.	49.	32	15	2	49.	43	6.	43	28	14.	1.	6.	4	1	1.	–
" 24.	59	24	35	–	51	46	13	46	13	33	–	13	11	2	–	–
Sa. I	849	459	335	25	849	719	130	719	350	331	19	130	109	10	7.	4.

1.	2.	3	4	5	6.	7	8	9	10
	Total	ἄγε	ἴθι	φέρε	χαῖρε	ἄγρει	τῆ.	Total.	Regular Imperatives
Bk. 1.	39.	6.	–	–	1.	–	–	7.	32.
" 2.	41.	4.	–	–	–	–	–	4.	37.
" 3.	35.	4.	–	–	–	–	–	4.	31
" 4.	49.	6.	–	–	1.	–	–	7.	42.
" 5.	21.	1.	–	–	1.	–	1.	3.	18.
" 6	18.	2.	–	–	–	–	–	2.	16.
" 7.	17.	1.	–	–	–	–	–	1.	16.
" 8.	58	11.	–	–	3.	–	1.	15.	43.
" 9.	13.	2.	–	–	–	–	1.	3.	10.
" 10	33.	6.	–	–	–	–	1.	7.	26.
" 11	36.	6.	–	–	1	–	–	7.	29.
" 12.	28.	6.	–	–	–	–	–	6.	22.
" 13	26.	7.	–	–	4.	–	–	11.	15.
" 14	19.	2.	–	–	–	–	–	2.	17.
" 15.	41.	2.	–	–	1	–	–	3.	38
" 16.	35.	5.	–	–	–	–	–	5.	30.
" 17	47.	3.	–	–	–	–	–	3.	44.
" 18.	27.	2	–	–	1.	–	–	3.	24.
" 19.	42.	5.	–	–	–	–	–	5.	37.
" 20.	26.	3	–	–	1	1.	–	5.	21.
" 21.	37.	8	–	–	–	1.	–	9.	28.
" 22.	50	7.	–	–	1.	–	–	8.	42
" 23	29.	6	–	–	–	–	–	6	23
" 24	41	4	–	–	1	–	–	5	36
Totals	808.	109.	–	–	16.	2.	4.	131.	677.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.
	Reg. Impfv.	Com.	Aor.	Perf.	Reg. Impfv.	Com.	Proh.	Com.	Pres.	Aor.	Perf.	Proh.	Pres. Impfv.	Aor. Indic.	Perf. Imp.	Aor. Imp.
Bk. 1.	32.	20.	11.	1.	32.	30.	2.	30.	18.	11	1.	2	2.	–	–	–
" 2.	37.	16.	18.	3.	37.	35.	2.	35.	14.	18.	3.	2.	2.	–	–	–
" 3	31.	15.	15.	1.	31.	28.	3	28.	14.	14	–	3.	1.	1.	1.	–
" 4.	42.	18.	23.	1.	42.	37.	5.	37.	14.	23.	–	5.	4.	–	1	–
" 5.	18.	14.	4.	–	18.	14.	4.	14.	10.	4.	–	4.	4	–	–	–
" 6.	16.	3	13.	–	16.	16.	–	16.	3.	13.	–	–	–	–	–	–
" 7.	16	8.	8.	–	16.	11.	5	11.	4.	7.	–	5.	4	1.	–	–
" 8.	43.	9	34.	–	43.	40.	3.	40.	6.	34	–	3.	3.	–	–	–
" 9.	10	3.	7.	–	10.	10.	–	10.	3.	7.	–	–	–	–	–	–
" 10.	26.	16.	10.	–	26.	21	5.	21.	11.	10.	–	5.	5.	–	–	–
" 11.	29.	12.	17.	–	29	24.	5.	24.	8.	16.	–	5.	4.	1.	–	–
" 12.	22.	11	9	2	22.	22.	–	22.	11.	9.	2.	–	–	–	–	–
" 13.	15.	8	7.	–	15.	13.	2.	13.	6.	7.	–	2.	2.	–	–	–
" 14.	17.	11.	6.	–	17.	14.	3.	14.	8.	6.	–	3.	3.	–	–	–
" 15.	38	21	17.	–	38.	35.	3.	35.	19.	16.	–	3.	2.	1.	–	–
" 16.	30.	16.	13.	1.	30.	25.	5.	25.	12.	12.	1.	5.	4.	–	–	1.
" 17.	44.	25.	17.	2.	44.	40.	4.	40.	21.	17.	2.	4.	4.	–	–	–
" 18	24.	13.	9.	2.	24.	18	6.	18.	8.	9.	1.	6.	5.	–	1.	–
" 19.	37.	20	17.	–	37.	32.	5.	32.	15.	17.	–	5.	5.	–	–	–
" 20.	21.	7	13.	1	21	18.	3.	18	4.	13.	1.	3.	3.	–	–	–
" 21	28.	15	12.	1.	28.	24.	4.	24.	11.	12.	1.	4.	4.	–	–	–
" 22.	42	17.	22.	3	42.	35.	7.	35	12	21	2.	7.	5.	1	1	–
" 23.	23	12	10	1.	23	17.	6.	17	6	10	1.	6.	6.	–	–	–
24	36	15	21	–	36.	33.	3	33.	13.	20	–	3	2	–	–	1
Table	677	325	333	19.	677	592	85	592	251	326	15.	85	74	5	4.	2

Examination of the Imperative in the Iliad

1. ἀγάσησθε – 14,111. Prohibition. ἐγγὺς ἀνήρ – οὐ δηθὰ μαρτύσομεν –, αἴ κ' ἐθέλητε | πείθεσθαι καὶ μή τι κότῳ ἀγάσησθε ἕκαστος. | οὕνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν· | (This is of course not a prohibition as punctuated by Ludwich, but other editors take it differently.). If this is a true prohibition, it is strictly a command to avoid doing something in the future and so has μή with the aor. subj., as opposed to the 'durative type' of prohibition with μή and the pres. imper.* Homer doesn't use the imper. of this verb.

2. ἀγγελλόντων – 8,517. Command. κήρυκες δ' ἀνὰ ἄστυ Διιφίλοι ἀγγελλόντων | παῖδας πρωθήβας πολιοκροτάφους τε γέροντας | λέξασθαι περὶ ἄστυ...' The ἀνὰ ἄστυ is here significant and clearly furnishes a durative or repetitive force. See Delbrück, Vergl. Synt. II 364 for this passage and ἄγγειλον in 24,145. See also C. Hentze in Zeitschrift f. vergl. Sprachforschung, Vol 43 (1910), p. [illegible]

ἄγγειλον – 24,145. Command [illegible]. ἄγγειλον Πριάμῳ μεγαλήτορι Ἴλιον εἴσω | λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν. [illegible]

* For an explanation of the expression 'the durative type' as applied to prohibitions throughout the [illegible]

the pres. above, this is a command to announce one definite message to one definite person.

ἀγειρόντων - 2,438. Command. ἀλλ' ἄγε κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων | λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας, | The durative or repetitive value is brought out by the consideration of the various units of the Greek host that [illegible] frequently in his use of the imper. Homer, in passages similar to the above, seems to have before his mind a picture of the vast extent of the host, or of its great numbers, or of the different units that compose it. For the sake of brevity this idea, since it occurs frequently, will be called 'the idea of the host'. For the verb, see Delbrück, Vergl. Synt. II, 38 and 231.

ἆξον - 6,306. Command. ἆξον δὴ ἔγχος ἀτομήδεος. Probably denotes 'attainment'. Certainly non-durative. Note that this is a command to the goddess - Athena. See E. Kieckers in I.F., Vol. 24 (1909) p. 10. For the verb see Delbrück, Vergl. Synt. II, 53.

5. ἀγόρευε - 4 times - 5,218; 5,252; 21,99; 22,261. All prohibitions. 5,218 μὴ δ' οὔπως ἀγόρευε·; 5,252 - μή τι φόβον δ' ἀγόρευ', ; 21,99 - νήπιε, μή μοι ἄποινα πιφαύσκεο, μηδ' ἀγόρευε·; 22,261 - Ἕκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε. All of 'the durative type'. Cf. Delbrück, Vergl. Synt. II, 234.

ἀγορεύσατε - 18,142. Command. καὶ σὺ πάντ' ἀγορεύσατ'. [illegible] nothing significant. Cf. Delbrück, Vergl. Synt. II, 364. In spite of the πάντ', this seems to be 'break the news' rather than [illegible]

ἄγαγε - 24,337. Command. Gens to Stermes. βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν | ὣς ἄγαγ', ὡς μήτ' ἄρ τις ἴδῃ ... nothing significant. The aorist probably expresses attainment "the successful conduct to a goal". See Prof. Miller, A.J.P., Vol. 16, p. 166.

ἄξετε - 2 times - 3,105; 24,778 (Monro, H. G., Sec 41.) Commands. 3,105 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ | αὐτός,. In this passage there is no suggestion of leading or guiding; the journey to be taken is not thought of at all, and the idea is that Priam is simply to be caused to be present. 24,778 ἄξετε νῦν, Τρῶες, ξύλα ἄστυ δέ,. nothing significant. One might expect φέρετε here were it not for the verse. Homer does not use the present imper. active of this verb in the Iliad in its literal sense. He does use ἔξαγε, however. All of the uses of ἄγε in the Iliad are interjectional. The literal meaning of ἄγε occurs three or four times in the Odyssey. Cf. Mutzbauer, I.:

ἀγέσθω - 3 times - 3,72; 3,93; 9,146. Commands. 3,72 and 3,93 occur in the verse: κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω. Compare ἔρχεο #79 b. The idea of the articles to be taken along seems significant. 9,146 ταῶν ἦν κ' ἐθέλῃ τι φίλην ἀνάεδνον ἀγέσθω | πρὸς οἶκον Πηλῆος. Used of leading a bride home and there is no descriptive expression present to afford a clue as to how the act was conceived by the poet.

ἄξεσθε - 8,505 - Command. ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφθιμ μῆλα | παρπαλίμους

The adv. καρπαλίμως does not occur frequently enough with imper. to show whether it has any affinity for the one tense or the other only Il. 23,407 with present (μιλάνετε), od. 3,418 with aor. (κρηήνατε.) Cf. Stahl, Kritisch hist. Synt. des griech. Verbums, 159, 2.

ἔξαγε - 1,337. Command. ἀλλ' ἄγε Διογενὲς Πατρόκλεις, ἔξαγε κουρην | καὶ σφωιν δὸς ἄγειν. Nothing significant. The aor. might be expected here. This is the only pres. imper. active of the verb or its compounds in the Iliad. For the verb Cf. Delbrück, SF. 4,81; VS. II 85 and 231.; Mutzbauer, I. 47.

7. ἄειδε - 1,1. Command. μῆνιν ἄειδε, θεά,. Durative. Homer uses the aor. in the Odyssey. Cf. Prof. Miller, A.J.P., Vol 13, p. 399. (note by Prof. [illegible])

8. ἄειρε - 6,264. Prohibition. μη μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ, | Hector to Hecuba. This is without doubt a conative use. Hecuba has been urging Hector to rest and refresh himself with wine. Hector, in reply, seems to request that she no longer urge him. His request, however, is expressed by the conative verb, as though his mother were already in the act of bringing the wine. The force is 'don't be bringing me wine', we use the prohibition in a similar way in English, even before the prohibition has not begun. The conative force at once throws it into 'the durative type' of prohibition.

ἀνάειρε - 23,724. Command. Ajax to Odysseus. ἢ μ' ἀνάειρ' ἢ ἐγὼ σε. This again seems to be conative. Cf. Leaf's note on the passage. Cf. Delbrück, VS., II, 38.

9. ἄζεο - 5,830. [illegible] τύψον δὲ σχεδίην μηδ' ἄζεο θοῦρον Ἄρηα | τοῦτον μαινόμενον. The durative type. The verb has no aor. Delbrück, VS. II, p. 36 and 34 also [illegible]

10. αἰδεῖο - 24,503; αἴδεο - 21,74; 22,82; αἰδεῖσθε - 5,530; 15,562. [illegible] 24,503 - ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον | μητράμενος σοῦ πατρός· ; 21,74 - γουνοῦμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἴδεο καί μ' ἐλέησον. | ; 22,82 - Ἕκτορ, τέκνον ἐμόν, τάδε τ' αἴδεο καί μ' ἐλέησον | αὐτήν, ; 5,530 - ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. | ; 15,562 - a repetition of 5,530. In 24,503; 5,530 and 15,562 conduct is prescribed. In 21,74 and 22,82 where there is a change from pres to aor. there is nothing significant. On 21,74 Cf. Stahl, p. [illegible] and Mutzbauer, I, 93, "Praesensstamm ... 2) mit Acc. a) der Person ... Ehrfurcht haben vor" ... In die Bedeutung scheuen geht es über durch die Verbindung Φ 74 — "

αἰδέσσαι Ψ 670. Command. σὺ δ' ἴλαον ὄρσεο θυμόν, | αἰδέσσαι δὲ μύλαθρον·

11. αἴνεε - 10,249; αἰνεῖτε - 8,9. In 10,249 - Τυδείδη, μήτ' ἄρ με μάλ' αἴνεε μήτέ τι νείκει· we have a prohibition of the 'durative type'. 8,9 - ἀλλ' ἅμα πάντες | αἰνεῖτ' ὀφρα τάχιστα τελεσσήτ' ὀπὶς ἡμετέρη. Mutzbauer, I 12 "Imperativ gibt Befehl" Possibly prescribes the conduct to be observed by the gods during the conference.

12. αἰρείτω - 2,34; 10,193 [illegible] 2,34 - ἀλλὰ σὺ πάντα ἔχε φρεσὶ σῇσι τε θυμῷ | αἰρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ. | ; 10,193 - οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος | αἰρείτω, ; neither of these is of the durative type but are both for the future. 10,193 is used in prescribing conduct to be observed during a [illegible] 2,34 [illegible]

for a particular moment by the ὦτ' ἂν clause. nothing significant unless this too prescribes conduct. For 10,193, Cf. Delbrück VS., II,364; for the verb, II,231.

ἕλε - 14,272. Command. χειρὶ δὲ τῇ ἑτέρῃ μὲν ἕλε χθονὶ πουλυβότειρα, |. nothing significant but is probably 'non-durative' and denotes 'attainment'.

ἕλευ - 13,294; ἑλέσθω - 9,139; 9,391; ἕλεσθε - 5,529; 7,370; 18,298. Commands. ἀλλὰ σύγε κλισίην δὲ κιὼν ἕλευ ὄβριμον ἔγχος (non-durative.); 9,139 - Τρωιάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἑλέσθω, |; 9,391 - ὅ δ' Ἀχαιῶν ἄλλον ἑλέσθω, |; 5,529 - ὦ φίλοι, ἀνέρες ἐστε καὶ ἀλκιμον ἦτορ ἕλεσθε, |; 7,370 - νῦν μὲν δόρπον ἕλεσθε κατὰ πτόλιν, ὡς τὸ παρὸς περ, |; 18,298 - νῦν μὲν δόρπον ἕλεσθε κατὰ στρατὸν ἐν τελέεσσι, |. 13,294 is of course non-durative. 9,139 and 9,391 both have the meaning 'choose'. 7,370 and 18,298 seem to violate what is a common Homeric usage. That is, the κατὰ πτόλιν and the κατὰ στρατόν should as a rule require the present imper. This is really the 'idea of the host'.* In these instances, however, the attainment force overrules the more usual idea. In 5,529 there is nothing significant.

ἀποαίρεο - 1,275. Prohibition. μήτε σὺ τόνδ' ἀγαθὸν περ ἐὼν, ἀποαίρεο κούρην, |. Probably conative. 'Do not (as you now are doing) attempt to take the maid from him'. If so, it is, of course, the durative tube.

αἴτει - 24,272. Command. [illegible] νόν, ταλὲν ἄγγελον, [illegible]

in l. 290. apparently no idea of duration, repetition, conduct or any similar ideas present; if so, it is inherent in the verb. It is rarely used in the aor. by Homer (participle once, optative once)

14. ἀκαχίζεο - 6,486. Prohibition. δαιμονίη, μή μοι τι λίην ἀκαχίζεο θυμῷ. 'The durative type'. The verb is not used in the aor. Cf. Delbrück, VS., II [illegible]

15. ἄκεσσαι - 16,523. Command (to Apollo). ἀλλὰ σύ περ μοι ἄκεσσ', τόδε καρτερὸν ἔλκος ἄκεσσαι, |. The power of the god seems to be the significant idea here. Instant 'attainment' will attend his very attempt to heal.* Cf. Kuckuck, I.F., [illegible]

16. ἄκουε - 2,200. [illegible] δαιμόνι', ἀτρέμας ἧσο καὶ ἄλλων μῦθον ἄκουε, |. The ἀτρέμας ἧσο is significant showing that the duration of the action or at least a picture of it must have been present to the mind of the poet. The distinction between this use and that of ἄκουσον and κλῦθι is at once evident. On the passage, Cf. Delbrück, VS., II,364.

ἄκουσον - 6,334; 9,262. Commands. 6,334 - τοὔνεκά τοι ἐρέω, σὺ δὲ σύνθεο καὶ μευ ἄκουσον· ; 9,262 - εἰ δέ, σὺ μέν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω, | ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων· |. There seems to be nothing particularly significant in these two instances. The resemble the uses of κλῦθι (see #113.), i.e. they are introductory in character and are intended to secure the attention of the hearer. In connection with 6,334 it will be noted that the verse beginning with ἐρέω is a [illegible]

* See the articles on commands to the gods pp. [illegible] 235

[illegible] succession and occurs': Od. 15,318; 16,259; 18,129; 24,265. In Iliad 1,76 we find τοὶ γὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καί μοι ὄμοσσον. In 9,262 the use appears to be introductory, for there is first an intermediate expression, then the communicative. (For discussion, see κλῦθι.) Cf. Eleanor Sundell, IF. 9,78; H. Möller IF. 12(1901) p. 342; C. Moller, Philologus, 6, p. .

17. ἄλευαι - 22,285. Command. νῦν αὖτ' ἐμοὶ ἔγχος ἄλευαι | χάλκεον. non-durative. Homer's use almost entirely confined to the aor. Here the aor. force is clear.

18. ἀμείβεσθον - 23, [illegible]. μηκέτι νῦν λελεπόϊσιν ἀμείβεσθον ἀέθλοις, | The durative type.

ἄμυνε - 12,84; ἀμύνετε - 11,377; 11,588; 13,481; 17,511. Commands. 12,84 - τῶν τοὶ πρῶτοι, Φίλε τέκνον, ἄμυνε δὲ δήϊον ἄνδρα | τείλεος ἐντὸς ἰών, 11,377 - ὄφρα τὸν μὲν νῦν τοιγὰρ ἀμύνετε πυκτοπόροισι | φύλοπιν ἀργαλέην, ; 11,588 - στῆτ' ἐλελιχθέντες καὶ ἀμύνετε τηλεδὲ ἦμαρ | Ἀΐαντ', ; 13,481 - δεῦτε, φίλοι καὶ μ' οἶον ἀμύνετε ' ; 17,511 - τοῖν δὲ ζωοῖσιν ἀμύνετε τηλεδὲ ἦμαρ'. nothing significant unless there may be conative force present. The meaning of the verb, 'to keep something off from' seems durative. 'conduct' is probably preserved.

ἄμυνον - 1,456; 15,375. Commands. 1,456 (Agamemnon) - ἤδη νῦν Δαναοῖσιν ἀρήγειν λοιγὸν ἄμυνον. | ; 15,375 - (Hector) - τῶν μνῆσαι καὶ ἄμυνον, Ὀλύμπιε, τηλεδὲ ἦμαρ, | . apparently we have here again the power of the god to effect instantly what he undertakes. See [illegible] ἀκέσαι* 15 and Kuckein, IF. [illegible]

* See articles on commands to the gods. ff 12: 2 ff

ἐπάμυνε - 14,357; 21,311; 21,333. Commands πρόφρων νῦν Δαναοῖσι, Ποσείδαον, ἐπάμυνε, | καί σφιν κῦδος ὄπαζε μίνυνθά περ, ; 21,311 - ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα | ὕδατος ἐκ πηγέων, ; 21,333 - ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκεο δὲ φίλογα πολλήν. All are addressed to superhuman beings: Sleep to Poseidon; Scamander to Simois, Hera to Hephaestus. The verb, however, means 'assist' so the rule mentioned under ἄμυνον cannot apply here. There is nothing to be accomplished*. In addition in 14,357 πρόφρων is descriptive of the state of mind in which the act is to be done and renders the act more picturesque. τάχιστα - see article under the word pp. 132, 233 †

ἐπάμυνον - 5,685; 18,171. Commands 5,685 - Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς | κεῖσθαι, ἀλλ' ἐπάμυνον ; 18,171 - ὄρσεο, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν· | Πατρόκλου ἐπάμυνον, οὗ εἵνεκα φιλόπι αἰνὴ | ἕστηκε πρὸ νεῶν. In the first, nothing significant. In the second, there seems to be the idea of accomplishment or 'attainment'.

20. ἄνασσε - 1,180. Commands οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισι | Μυρμιδόνεσσιν ἄνασσε·. A course of 'conduct' prescribed. Clearly [illegible]

21. ἀντιοώντων - 23,643. Commands νῦν αὖτε νεώτεροι ἀντιοώντων | ἔργων τοιούτων·. A general command. Nestor says that he is now old and that such deeds are for younger men. Homer does not use the aor of [illegible]

22. ἄνωχθι - 6 times - 10,67; 11,204; 15,160; 19,160; 19,171; 23,138 [illegible]

* See articles on commands to the gods pp. 139, 218

† See Gildersleeve, A. C. G., [illegible]

10,67 - φθέγγεο δ', ἦ κεν ἴῃσθα, καὶ ἐγρήγορθαι ἀπωχθι | πατρόθεν ἐκ γε-
νεῆς ὀνομάζων ἄνδρα ἕκαστον, | ; 11,204 - ὄφρ' ἄν μιν κεν ἔρῃς Ἀγαμε-
μνονα, ποιμένα λαῶν, | θύνοντ' ἐν προμάχοισιν, ἀταρβέα περ σὺν ἀρηϊ. |
τοφρ' ὑποεικε μάλης, τὸν δ' ἄλλον λαὸν ἀπωχθι | μοιρηγεθαι ; 15,160 -
παυσαμενον μιν ἀπωχθι μάλης ἠδὲ πτολέμοιο | ἑρκεσθαι με τὰ θοῦλα νεῶν
ἢ εἰς ἅλα δῖαν. ; 19,160 - ἀλλὰ παραστὰς ἀπωχθι θοῇς ἐπὶ νηυσὶν Ἀχαι-
οὺς | σίτου καὶ οἴνοιο· ; 19,171 - ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον
ἀπωχθι | ὀπλεσθαι· ; 23,158 - νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον
ἀπωχθι | ὀπλεσθαι'. Perfect with present force. ἀπό is repetitive. The
command is to go from place to place giving orders. In 11,204 the ὄφρα...
τοφρα construction renders the imperf. durative (the article stand on this
use.). 15,160, nothing significant. In the other cases, the order is to be issued
to the whole people and may tacitly imply the time taken to inform the
various units. The 'idea of the rest.' * ἀπώχθω - 11,189. Command. ὄφρ'
ἄν μιν κεν ---- τόφρ' ἀναχωρείτω, τὸν δ' ἄλλον λαὸν ἀπώχθω | μαρ-
ναντθαι. . In 11,204 the ὄφρα [illegible] ?
Cf. Helbiich, VS., II [illegible]

ἀπτέσθω - 2,358 Command εἰ δέ τις ἀπειλήσει ἕκαστ' εἶναι λέ πάσθαι |
ἀπτέσθω ἧς νηὸς ἐυσσέλμοιο μελαίνης, | Probably a [illegible] phrase here.
Let him [illegible] to [illegible]

* [illegible] † [illegible]

ἐξάπτεσθε - 8,20. Command. Jews to the gods. σειρὴν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες - | πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναι -, . nothing significant. May be durative, 'hang with your weight resting on it' or repetitive with the idea of one taking hold after the other.

24. ἀρεσάσθω - 19,179. Command. αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω | πιείρῃ, . Clearly the idea of successful 'attainment' of the end sought. The present would denote only the attempt.

25. ἀρήγετε - 20,25. Command. Jews to gods. ἔρχεσθ' ὀφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιούς, | ἀμφοτέροισι δ' ἀρήγεθ', ὅπῃ νόος ἐστὶν ἑκάστου. There is no idea of accomplishment. Since, although the command is addressed to gods the aor. tense is not used.* There would be a conflict of powers, since some are to aid one side, some the other. This may be 'conduct prescribed' for the battle.

26. ἄρχευε - 2,345. Command. Ἀτρείδη, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλὴν | ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας. | . 'Conduct prescribed'. In addition the descriptive present participle is significant like [illegible] [illegible] at the end [illegible]

27. ἄρχε - 6 times - 7,232; 9,69; 13,784; 15,95; 16,65; 21,439; ἀρχέτω - 7,286. all commands. [illegible] ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο. |; 9,69 - Ἀτρείδη, σὺ μὲν ἄρχε σὺ γὰρ βασιλεύτατός ἐσσι.; 13,784 - νῦν δ' ἄρχ', ὅππῃ σε κραδ[illegible]

* See articles on commands to the gods [illegible]

κελεύει· 15,95 - ἀλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἔνι δαιτὸς ἐίσης· ; 16,65 - ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι. | ; 21,439 - ἄρχε σὺ χὰρ γενεῆφι νεώτερος· ; 7,286 - ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ᾗ περ ἂν οὗτος. 7,232; 7,286; 9,69; 21,439 mean begin. 'Begin the fight' 'begin the friendly overtures' etc. It must be remembered that this verb really means 'be the first' and this accounts for the use of the pres. where the aor. might be expected, since to the English mind 'making a beginning' is really instantaneous. 15,95 and 16,65 are 'preside over' and 'be the leader'. Both prescribe conduct. Homer's only use of the aor. imper. is in the compound ἐπαρξάσθω, od. 18,418 and 21,363. The large body of the Homeric use of the verb as a whole is in the pres. Delbrück, VS., II [illegible].

28. αὐδα - 14,195; 18,426. Both in the Command: αὐδα, ὅτι φρονέεις to Sleep and to Thetis nothing [illegible]

ἐξαύδα - 1,363; 16,19; 18,74; Commands 1,363 - τί δέ τε φρένας ἵκετο πένθος; ἐξαύδα μὴ κεῦθε νοῳ, ; 16,19 - ἐξαύδα μὴ κεῦθε νοῳ, (after a long speech in which several conjectural questions are asked); 18,74 - τέκνον, τί κλαίεις; τί δέ τε φρένας ἵκετο πένθος; | ἐξαύδα, μὴ κεῦθε· [illegible] use of the verb almost entirely confined to the pres. and imper.

[illegible] βαινέτω - 11,513. Command. ἄγρει, σῶν ὀχέων ἐπιβήσεο, πὰρ δὲ Μαχάων | βαινέτω· 'Let Machaon ride beside thee' [illegible] the [illegible]

ἐπίβησον - 8,285. τὸν καὶ τηλόθ' ἐόντα εὐκλείης ἐπίβησον. nothing significant.

[illegible]

ἐπιβήσεο - 5,221; 8,105; 11,512. Commands. 5,221 - ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο,; 8,105 - a repetition of 5,221; 11,512 - ἄγρει, σῶν ὀχέων ἐπιβήσεο, πὰρ δὲ Μαχάων | βαινέτω. Non-duratives. The simple act of mounting a chariot is denoted.

ἔμβητον - 23,403 Command. ἔμβητον καὶ σφῶι τιταίνετον ὅττι τάχιστα. [illegible] to his steeds nothing significant. [illegible]

καταβήσεο - 5,109. Command. ὄρσο, πέπον Καπανηιάδη, καταβήσεο δίφρου. | Cf. ἐπιβήσεο.

Cf. Delbrück, SF., 4,81 (82 & 83); VS., II, 37 (also 77 and 233); [illegible] IF., [illegible]; H. Meltzer, IF., 12 (1901), 337.

βάλλε - 8,282; βάλλετε - 3,82; 8,504. Commands 2, prohibition 1. 8,282 - βάλλ' οὕτως, αἴ κέν τι θοῶς Δαναοῖσι γένηαι |; 3,82 - ἴσλεσθ', Ἀργεῖοι μὴ βάλλετο, κοῦραι Ἀχαιῶν |; 8,504 - ἵππουσ' λύσαθ' ὑπ' ἐξ ὀχέων, παρὰ δὲ σφίσι βάλλετ' ἐλεδήν. | 8,282 - Conduct prescribed. The οὕτως furnishes the face 'go right on as you are doing'. (See οὕτως at the end - separate article.*); 3,82 - The durative type' of prohibition. 8,505 - addressed to the army of the Trojans. The idea of the host' may be contained [illegible] † See Stahl, 159,2.

βάλλεο - 7 times - 1,297; 4,39; 5,259; 9,611; 16,444; 16,851; 21,94. Commands. All in the verse: ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι (†) [illegible]

* pp. 130 [illegible] † See p. 16

translates, 'im Herzen behalten', 'sich merken'. Evidently a durative use, but nothing significant.

ἐμβάλλεο - 10,447; 23,313 [illegible] 10,447. μὴ δή μοι σύξιν γε. Δόλων ἐμβάλλεο θυμῷ. |; 23,313 - ἀλλ' ἄγε δὴ σύ φίλος, μῆτιν ἐμβάλλεο θυμῷ | παντοίην. The prohibition is of 'the durative type.' means 'meditate'. In 23,313 there is nothing significant but the meaning is apparently 'turn over in thy mind' and there seems to be a force present of effect or of 'repetition'.

συμβάλετε - 3,80 Command. αὐτὰρ ἐμ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον | συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάλεσθαι. Non durative. The aor. regards the act as 'fait accompli.' 'Attainment.'

Delbrück, SF., 4,83; VS., II,82,232, and 233; Eleanor Purdie IF., 9,71

31. βασίλευε - 9,616. Command. ἶσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς. | Clearly a durative use. Homer does not use the aorist of this verb.

32. βάσκε - 6 times - Commands. 2,8; 8,399; 11,186; 15,158; 24,144; 24,336. Only in the expression βάσκ' ἴθι. 2,8 - βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν; 8,399 - βάσκ' ἴθι, Ἶρι ταχεῖα, πάλιν τρέπε μηδ' ἐα ἄντην | ἔρχεσθ'; 11,186 - βάσκ' ἴθι, Ἶρι ταχεῖα, τὸν Ἕκτορι μῦθον ἐνίσπες.; 15,158 - βάσκ' ἴθι, Ἶρι ταχεῖα Ποσειδάωνι ἄνακτι | πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι. 24,144 - βάσκ' ἴθι, Ἶρι ταχεῖα· λιποῦσ' ἕδος Οὐλύμποιο | ἄγγειλον Πριάμῳ

ωεγαλήτου: Ἴλιον εἶσω | λύσασθαι φίλον υἱόν. — ; 24,336. Βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀλαιῶν | ὣς ἄγαγ', ὡς — . whether each of the verbs is a true imperative or not is a question. One or the other may be an 'interjectional' infinitive similar to ἄγε, but not both, since the expression does contain a real command to go.* It is not usual with Homer to use ἴθι as an interjectional imperative. I have discovered only two instances in the Iliad. Delbruck, VS, II, 60 translates 'geh hin mache dich auf und gehe'. See also Brugmann-Thumb, Gr. Gr., p. 542 and p. 12. Kieckers in his article in IF., 24 (1909), p. 10 counts this expression as only one imperative.

33. βιώτω - 8,429 Command. τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω, | ὃς κε τύχῃ. This is the concessive use. cf. Stahl, 239, 1.

34. πρόμολε - 18,392. Command. Charis to Hephaestus Ἥφαιστε, πρόμολ' ὧδε Θέτις νύ τι σεῖο λατίζει. | Non-durative. The mere act of coming forth is directed. Delbruck, VS., II.

35. βούλεο - 8,204 Command. Hera to Zeus σὺ δὲ σφίσι βούλεο νίκην. Nothing significant. Homer uses only the aor. and imperfect. This is his only use of the imper. of the verb. He uses the 2d. perf. (προβέβουλα once) of the compound.

36. γενέσθω - 8,181 Command. ἀλλ' ὅτε κεν δὴ νηυσὶν ἔπι γλαφυρῇσι γένωμαι, | μνημοσύνη τις ἔπειτα πυρὸς δηίοιο γενέσθω, | Sums to mean 'as [illegible]

* i.e. except the βάσκ' ἴθι itself.

or at the very moment when I reach the ships then let the fire be brought.'

However, nothing really significant to show how the thought was conceived

γένηται - 4,38. Prohibition. Zeus to Hera. ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω, σοὶ καὶ ἐμοὶ μέγ' ἔριγμα μετ' ἀμφοτέροιγι γένηται. This instance has been included as a prohibition although it is the opinion of the writer that the clause is dependent. Cf., however, Monro, H.D. 218 (Sec.). If a prohibition, then it is strictly for the future and distinct from the durative type.

Cf. Delbrück, VS II 101 and 232; K. Kunst, Zeitschrift für die Österreichischen Gymnasien LX 60 (1909) p. 697

[illegible] γνῶτε - 19,84. Command. Πηλείδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι | σινθεσθ' Ἀργεῖοι μῦθον τ' εὖ γνῶτε ἕκαστος. | Probably the idea of attainment. Nothing significant in the passage, however.

Eleanor Pindre, IF. 9,81; Delbrück VS., II,61, 482; Meltzer, IF. [illegible]

38. γουνάζεο - 22,345. Prohibition. μή με, κύον, γούνων γουνάζεο μηδὲ τοκήων. The durative type.

39. δαίνυ - 9,70. Command. δαίνυ δαῖτα γέρουσιν. Nothing significant except that the banquet is for the purpose of consultation between the chiefs and may be so regarded by the poet when he uses the pres. imper. Delbrück (VS., II, 56) calls the present 'kursiv.'

[illegible] δάμασσον - 3,352; δάμασον - [illegible]. Commands. 3,352 - δῖον Ἀλέξανδρον [illegible]

ἐμῆς ὑπὸ χερσὶ δάμαστον, (Menelaus to Zeus.); ἀλλ' Ἀχιλεῦ, δάμαστον θυμὸν μέγαν. The first example denotes the power of the god.* The second probably attainment. The pres. imper. would be conative in this passage. Delbrück. VS., II, 57.

41. δειδίσσεο - 4,184; δειδισσέσθω - 15,196. Prohibitions. 4,184 - θάρσει μηδέ τι πω δειδίσσεο λαὸν Ἀχαιῶν.; 15,196 - χερσὶ δὲ μή τι με πάγχυ κακὸν ὣς δειδισσέσθω. Both of the durative type, the second, with conative [illegible]

42. δείσητε - 24,779. Prohibition. ἄξετε νῦν, Τρῶες, ξύλα ἄστυ δέ, μηδέ τι θυμῷ | δείσητ' Ἀργείων πυκινὸν λόχον. As the aor. would indicate, this is not 'the durative type' but applies to the future.

δείδιθι - 5,827; 14,342; δείδιτε - 20,366. Prohibitions. 5,827 - μήτε σύγ' Ἄρηα τό γε δείδιθι μήτε τιν' ἄλλον | ἀθανάτων.; 14,342 - Ἥρη, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν | ὀψεσθαι.; 20,366 - Τρῶες ὑπερθυμοι, μὴ δείδιτε Πηλείωνα. The first two are of the durative type, the third is probably so on account of the ὁμοκλήσας in l. 365.

43. δευέσθω - 20,122. Prohibition. ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆι | παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμῷ | δευέσθω, | This is not the durative type. The course of the battle is probably thought of here. Durative

44. δεχέσθω - 7,400. Prohibition. μήτ' ἄρ τις νῦν κτείνατ' Ἀλεξάνδροιο δεχέσθω | μήθ' Ἑλένην. This is not 'the durative type'. [illegible]

* See ff 139, 235.

that the meaning is 'let not any one be for receiving' etc. This is the only example of the pres. imper. in Homer.

δέξαι - 7 times - 5,227; 6,46; 11,131; 17,480; 24,137; 24,429; 24,555; δέξαι [illegible] 40) 19,10. Commands. 5,227 - ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα | δέξαι, ; 6,46 - ζώγρει, Ἀτρεος υἱέ σὺ δ' ἄξια δέξαι ἄποινα. | ; 11,131 - a repetition of the preceding. ; 17,480 - ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα | δέξαι, ; 24,137 - ἀλλ' ἄγε δὴ λύτον, νεκροῖο δὲ δέξαι ἄποινα | 24,429 - ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ παρὰ καλὸν ἄλεισον, | ; 24,555 - σὺ δὲ δέξαι ἄποινα | πολλά. Non-durative. All of receiving some [illegible] thing. Delbrück. VS., II, 230. Attainment is denoted in these instances.

δέδεξο - 5,228; 20,377; 22,340. Commands. 5,228 - ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι. | ; 20,377 - Ἕκτορ, μηκέτι πάμπαν Ἀλιλλῆι προμάλιζε, | ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο, | ; 22,340 - ἀλλὰ σὺ μὲν χαλκόν τε ἅλις χρυσόν τε δέδεξο, |. The first two have about the force of 'await the onset of'. The third seems almost the same as δέξαι above (Meltzbauer, I, 67) translates 'getrost [illegible]' cf. Delbrück, VS. II 191; II, 230. The situation in the last instance is not quite clear. Delbrück, VS. II, 191.

[illegible] δηριαάσθων - 21,467. Command. ἀλλὰ τάχιστα | παυσώμεσθα μάχης· οἱ δ' αὐτοὶ δηριαάσθων. Durative. 'Let them do the fighting' (a fight on)

46. δός - 4 times - 1,338; 3,322; 3,351; 5,118; 5,359; 6,307; 7,203; 10,281; 14,198; 16,40; 16,524; 17,646; 23,75; 24,309; δότω - 4 times - 2,383; 11,798; 14,377; 18,301; δότε - 6,476. all commands 1,338 - ἐξ ἡμῶν πούρην καὶ ὄφελον δὸς ἄνειν. ; 3,322 - τὸν δὸν ἄπτ. φθιμενον δύναι δόμον Ἄιδος εἴσω, (to Zeus); 3,351 - Ζεῦ ἄνα, δὸς τισσθῆναι, ὁ μοι πρότερος κακὰ ἔοργε. ; 5,118 - δὸς δέ τε μ' ἄντρον ἐλεῖν καὶ ἐς δρυμὸν ἔγχεος ἐλθεῖν, (to Athena); 5,359 - φίλε ποσείνυτερ, κομιεῖσι νύ μοι δεῦρο τὼ μοι ἵππους, (to Athena); 6,307 - ἠδὲ καὶ αὐτὸν πρηνέα δὸς πεσεῖν Σκαιῶν προπάροιθε πυλάων, (to Athena); 7,203 - δὸς νίκην Αἴαντι καὶ ὄγλιον εὖχος ἀρέσθαι. (to Zeus); 10,281 - δὸς δὲ σύνθρονον ἐπὶ νῆας εὐκλείας ἀφικέσθαι, (to Athena); 14,198 - δὸς νῦν μοι φίλότητα καὶ ἵμερον, ; 16,40 - δὸς δέ μοι ὦμοιιν τὰ τὰ τεύχεα θωρηχθῆναι, ; 16,524 - κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ; 17,646 - ποίησον δ' αἴθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι· ; 23,75 - καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· ; 24,309 - δος μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἠδ' ἐλεεινόν, (to Zeus); 2,383 - εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν, ; 11,798 - καί τοι τεύχεα καλὰ δότω πόλεμον δὲ φέρεσθαι, ; 14,377 - ὃς δέ κ' ἀνὴρ μετέκαρμος, ἔχει δ' ὀλίγον κάπος ὤμῳ, / λείρι φωτὶ δότω, ; 18,301 Τρῶων δ' ὃς πτελέησιν ὑπερφιάλως ἀνιάζει, / πυλλὸ ξὺς λαοῖσι δότω καταδημοβορῆσαι· ; 6,476 - Ζεῦ ἄλλοί τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι παῖδ' ἐμόν,.

of this verb or its compounds in the Iliad. He uses it twice in the Odyssey: 3,58 and 3,380. Of the 19 instances given above, nine (1,338; 2,383; 5,359; 11,798; 14,198; 14,377; 16,524; 18,301; 23,75) mean 'give' and have as object some one definite thing such as food, horses, arms, shield, strength, the hand. The remaining ten all mean 'grant' and are used with the infinitive to express the granting of a definite thing. 'Grant to put on the arms', 'grant for him to fall dead', 'grant for us to reach the ships', 'grant for me to avenge'. The infinitive in each case is in the aor. tense. In several cases the command is addressed to a god. The idea of 'attainment' accounts for this use of the aor. The command is not to 'be in the act of giving' but to actually 'make the gift'. The end of the action must be attained or there is no gift

ἔκδοτε - 3,457. Command. ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ | ἔκδοτε,. The usage is as above (δός.)

Cf. Delbrück, VS., II, 17, + 82.

47. δικαζέτω - 8,431. Command κεῖνος δὲ τὰ ἃ φρονέων ἐνὶ θυμῷ | Τρωσί τε καὶ Δαναοῖσι δικαζέτω, ὡς ἐπιεικές. |. Probably a case where 'conduct' is present but [illegible]

δικάσσατε - 23,574. Command ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἠδὲ μέδοντες, | ἐς μέσον ἀμφοτέροισι δικάσσατε. [illegible]

a different use from the example of the pres. and denotes 'attainment' on 8,431 see Stahl, 237,1. He calls it concessive. Cf. also Delbruck, SF. 4,85, who translates 'Richter seen'.

18 δύσεο - 16,121, 17,36. Commands. 16,129 - δύσεο τεύχεα θῶσσον, ; 17,36 - αἶψα μαλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκήν. Nothing significant. The idea of 'attainment' must be in force here.

δῦθι - 16,64; δύτω - 14,377; δῦτε - 18,140. Commands. 16,64 - τύνη δ' ὤμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι, | ; 14,377 - ὃς δὲ κ' ἀνὴρ μετέχαρμος, ἔχει δ' ὀλίγον κακὸς ὤμῳ, | χείρονι θωτὶ δότω, ὃ δ' ἐν ἀσπίδι μείζονι δύτω. | ; 18,140 - ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον | . The same idea here as in δύσεο above.

καταδύσεο - 18,[illegible] ἀλλὰ σὺ μὲν μή πω καταδύσεο μῶλον [illegible] πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδῆαι. 'Do not (at any time) enter the battle, until etc.' This is the very rare use of the aor. imper. in a prohibition. It seems to have the same value as would the more familiar aor. subjunctive. That is, it is not a prohibition of the durative type' but a command that is to apply strictly to the future. Cf. Monro, H.G., Sec 328; Stahl, 232,2; Delbruck, VS., II,363; Hentze, Zeitschrift für vergleichende Sprachforschung, Vol 23, p.123.

[illegible]

ἔα - 12 times - 1,276; 2,165; 2,181; 2,346; 8,244; 8,399; 9,260; 15,376; 15,472; 17,13; 17,16; 22, 339. Commands, 6; prohibitions, 6. 1,276 - μήτε σὺ τόνδ', ἀγαθὸς περ ἐών, ἀπο αἰρεο κούρην, | ἀλλ' ἔα, ὡς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν· |; 2,165 - τοῖς ἀνδρεῖς ἐπέεσσιν ἐρήτυε φώτα ἕκαστον | μηδὲ ἔα πρὶν ἅλι δ' ἐλάσσειεν ἀμφιελίσσας. |; 2,181 - rejection of the preceding; 2,346 - τοὔνεκ' ἔα σθένος εἶναι ἑνὸς καὶ δυοῖν, οἵ κεν Ἀχαιῶν | πολλῶν βουλεύωσι ; 8,244 - αὐτὰρ ὅ γ' ἂψ ἐπὶ νῆας ὑπεκφυγέειν καὶ ἀλύξαι, | μηδ' οὕτω Τρώεσσιν ἐπὶ δμηθῆναι Ἀχαιούς. |; 8,399 - βιοῖ δὲ θοὴ πολεία, πάλιν τρέπε μηδ' ἔα αὖτην | ἔμπης· ; 9,260 - ἀλλ' ἔτι καὶ νῦν | πάνε', ἔα δὲ χόλον θυμαλγέα· ; 15,376 - τῶν μὴ τις καὶ ἀμείνων Ὀλυμπίῳ νηλεὲς ἦμαρ, | μηδ' οὕτω Τρώεσσιν ἐπὶ δμηθῆναι Ἀχαιούς. |; 15,472 - ὦ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰ- οὺς | κεῖσθαι, ; 17,13 - Χάζεο, λεῖπε δὲ νεκρόν, ἔα δ' ἔνθα βροτόεντα· | ; 17,16 - πῦ μοι ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι, |; 22,334 - μὴ μοι ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν· |. (1) uses of ἔα = 'leave', 'let alone', 'let be'. In this use there is no dependent infinitive. The object is in 9,260 χόλον; in 15,472, βιὸν and ἰούς; in 17,13 ἔνθα. The meaning corresponds somewhat to 'let them lie disregarded' and appears durative. There can be no idea of 'putting aside'. (2) The instances where ἔα means 'permit' [illegible] with dependent [illegible] 2,346 [illegible] prohibited - 17,16 - nothing significant; 2,165 and 2,181 - prohibitions of the durative [illegible]

* These two are doubtful. The second can very well be of the durative type; the first may be so.

'Do not (as you are now doing) permit them to launch the ships'.; 8,244 and 15,376 - 'Do not thus (as you are doing) permit the Greeks to be mastered by the Trojans'. The οὕτω is significant (See article on οὕτω p. 130.). 8,399 - nothing significant.; 22,339 - 'Do not allow the dogs to feed upon my body (as it lies at your tent)'. Not of the durative type but must denote duration, since the time of the ἔα is coextensive with that of the words supplied above. In other words, 'this is the course to be pursued, not to permit' etc. With the exception then of 17,16 where nothing is significant, the instances of ἔα = allow all denote a course of action to be pursued, in sharp contrast to the use of ἔασον, 8,243, 16,451; 21,221; 22,416.

ἔασον - 8,243. Command. αὐτοὺς δὴ περ ἔασον ὑποκρυγέειν καὶ ἀλύξαι. |; 16,451 - ἤτοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ |Χέρσ' ὕπο Πατρόκλοιο Μενοιτιάδαο δαμῆναι·|; 21,221 - . σὺ δὲ κτείνεις ἀιδήλως. |ἀλλ' ἄγε δὴ καὶ ἔασον·; 22,416 - σλέσθε, φίλοι, καί μ' οἷον ἔασατε, κηδόμενοι περ, |ἐξελθόντα πόληος ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν·|.

The distinction between the pres. and the aor of this verb seems very real, and Homer's use is very clear cut. When conduct or a course of action is prescribed he has the pres. invariably. The aorists refer to some one definite act: 8,243 - 'allow them to effect their escape'; 16,451 - 'Permit Sarpedon to be killed by Patroclus'.

a stop (to thy slaughtering)'; 22,416 - Permit me to set out

ἐκκῆς - 5,684 Prohibition. Ὑπεκκύδη, μὴ δὴ μὲ ἔλωρ Λυκίοισιν ἐκέτης ἐκεῖσθαι, ἀλλ' ἐπάμυνον. This passage requires a rather strict analysis. The command is addressed to Hector by Sarpedon. Now Sarpedon is not 'lying' at all. He is being carried from the battle by his followers. Nor is Hector disregarding him, but is hastening to his assistance. Consequently, there is no command to Hector to cease anything, but the command is in reality for the future. In other words this cannot be 'the durative type'. The train of thought is, 'if you do not aid me, I shall perish and my body will then lie a prey to the Greeks.' Quite different also is the example in 22,339. Cf. Stahl, 232, 2.

ἐγείρε - 15,232. Command. Zeus to Apollo. τοφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀλαιοὶ φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἵκωνται. Durative. The τοφρα ... ὄφρα construction is significant. See p. 125

ἔγρεο - 0,159. Command. ἔγρεο Τυδέος υἱέ τι πάννυχον ὕπνον ἀωτεῖς; non durative and denotes 'attainment'

ἐγρήγορθε - 7,371; 18,397. Commands. Both in the verse: καὶ φυλακῆς ὠνήσασθε καὶ ἐγρήγορθε ἕκαστος. Durative. 'Be watchful', 'keep awake'. Conduct presented

Rittrich VI, [illegible]

51. ἐελδέσθω - 16,474. Command. νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θοός ἐσσι. | Nothing significant. Let war be [illegible]. Probably conduct [illegible]

[illegible] ἕζευ - [illegible]; ἕζευ - 24,522. Commands. ἀλλ' ἄγε νῦν [illegible] ἕζευ [illegible] ὄρῳ, | ; 24,522 - ἀλλ' ἄγε δὴ κατ' ἄρ' ἕζευ ἐπὶ θρόνου, ἄλγεα δ' ἔμπης | ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ' |. The situation here is not quite clear since Homer does not use the aor. in an intransitive sense. The two examples seem to mean 'seat thyself' but it is quite probable that the idea of 'remain seated', 'rest thyself' is also contained in them. In 6,354, Helen evidently regards the ἕζεο as a means of rest from toil, and the act of resting may be thought of as in its progress. In 24,522 as well, the idea of rest and relief from toil is prominent. Cf. on this verb Delbrück VS., II,76.

παρέζεο - [illegible]. Command. πῶν νῦν μιν ὠνήσασα παρέζεο καὶ λαβὲ γούνων, | αἴ κεν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι, |. Here again there is an ambiguity. The meaning seems to be 'seat thyself' which idea would be aoristic. Yet even here the idea that this is to be the attitude during the interview may be present. If so 'have a seat' expresses the meaning more closely than 'seat yourself'. Mutzbauer, II,82. "Praesensstamm führt uns den Vorgang malerisch vor Augen, ohne Rücksicht auf Beginn oder Schlusspunkt der Handlung." "παρέζομαι lasse mich nieder neben [illegible]"

[illegible] ἔθελε - [illegible]. Prohibitions [illegible]

ζέμεναι βασιλῆι | ἀντιβίην. ; 2,247 - ἴσχεο μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλῆσιν | ; 5,441 - φράζεο, Τυδείδη καὶ χείζεο, μὴ δὲ θεοῖσιν | ἐς ἔθελε φρονέειν, ; 7,111 - μηδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι, |. All prohibitions of the durative type.

εἶκε - 5,348; εἴκετε - 4,509; 5,606. Commands, 2; prohibition, 1. 5,348 - εἶκε, Διὸς θυγατέρ, πολέμου καὶ δηιοτῆτος. ; 4,509 - ὀρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης | Ἀργείοις ; 5,606 - ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω | εἴκετε, . 5,606 - a command to retire fighting with face toward the enemy. Conduct prescribed. αἰὲν is significant. 4,509. Prohibition of the durative type. 5,348. Nothing significant. Cf. Delbrück, SF., 4, 85 ff. He translates in 5,348 by 'halte dich fern'; in 5,606 by 'sich zurückziehen'.

εἴξατε - 24,716. Command. εἴξατε μοι οὐρεῦσι διελθέμεν. Simply a command to get out of the way. Quite a different use from those above. Delbrück (SF., 4, 86) says 'der aor. bezeichnet den Moment des Platzmachens'. [illegible]

ἀπόεικε - 3,406. ἦτο παρ' αὐτὸν ἰοῦσα θεῶν δ' ἀπόεικε κελεύθου, . Ironical 'conduct' prescribed. Note that the command is addressed to a goddess. See p. [illegible]

ὑπόεικε - 11,204 - ὄφρ' ἂν μὲν κεν ὁρᾷς Ἀκιμέμνονα, ποιμένα λαῶν, | θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν, | τόφρ' ὑπόεικε μάχης, . Durative. The ὄφρα ... τόφρα construction is significant.* Also conduct prescribed. [illegible]

See p. [illegible]

55. ἔστω - 12 times - 1,144; 2,204; 7,34; 7,76; 8,521; 8,523; 8,524; 10,383; 16,556; 19,178; 22,244; 23,618; Commands, 10; prohibitions, 2; ἔστε - 12 times - 3,280; 5,529; 6,112; 8,174; 11,287; 15,487; 15,561; 15,661; 15,734; 16,270; 16,422; 17,185. Commands; ἔστων - 1,338. Command. 1,144 - εἷς δέ τις ἀρὸς ἀνὴρ βουληφόρος ἔστω, ; 2,204 - εἷς κοίρανος ἔστω, εἷς βασιλεύς, ; 7,34 - ὣδ' ἔστω, ἐκάεργε· ; 7,76 - ὣδε δὲ μυθέομαι, Τεὺς δ' ἄμμι σπεισάρτωσαν ἔστω· ; 8,521 - ἑσπόμην | πὴρ μέν τι πάντων· βου- λαὶ δέ τις ἐμπέδος ἔστω, | ; 8,523 - ὣδ' ἔστω· Τρῶες μεγαλήτορες, ἠδ' ἀγορεύω, | ; 8,524 - μῦθος δ' ὃς μὲν νῦν ὑγιής, ἐπιμήνιος ἔστω· | ; 10,383 - θαρσεῖ, μηδέ τί τοι θάνατος καταθύμιος ἔστω. | ; 16,556 - Αἴαντε, νῦν χρὴ ἰσοφαρίζειν ὅ τε χρεὼ ἔστω, | ; 19,178 - καὶ δὲ καὶ αὐτῷ θυμὲ ἐνὶ φρε- σὶν ἧλιον ἔστω. | ; 22,244 - νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δοῦρων | ἔστω ἐπιστολή, ; 23,618 - ἦ νῦν, καὶ τοῖ τοῦτο, γέρον, ἐπιμήνιον ἔστω, | . 10,383 is a prohibition of the durative type; 22,244[X] not of the durative type but expresses instructions for the battle. In 7,34 and 8,523 there is nothing significant. In 8,524 we really have a perfect with the participle. Of the examples of ἔστε, 10 are used in the expression: ἀνέρες ἔστε. Of these, one occurs in the verse: ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἕλεσθε (5,529); 2 examples (15,661 + 15,561) in the verse: ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ, ; the remaining 7 in the verse. ἄνερες ἔστε, φίλοι, μνήσασθε δὲ βίης

X 22244 is of course probably of the durative type but the

10 ἀνέρες ἔστε κλαγγῆι, οἳ 3,280 κε ἔλθω: ὑμεῖς μάρτυροι ἔστε, φυ-
λάσσεσθε δ' ὅρκια πιστά· |; 16,422 - αἰδώς, ὦ Λύκιοι, πόσε φεύγετε; νῦν
θοοὶ ἔστε· |; 1,338 - τὼ δ' αὖτὼ μάρτυροι ἔστων |. It is interesting
to note that ἴσθι occurs neither in the Iliad nor in the Odyssey

56. ἴθι - 15 times - 1,32; 2,163; 2,179; 3,130; 3,390; 3,432; 6,143; 6,341; 10,53; 10,175;
11,611; 13,235; 19,347; 20,429; 23,646. Commands; ἴτε - 1,335. Command; ἴ-
τω - 9 times - 7.75; 7,372; 12,349; 12,362; 17,254; 20,355; 23,667; 24,148; 24,177.
except 24,148 and 24,177.
All are commands, e.g. 1,32 - ἀλλ' ἴθι, μή μ' ἐρέθοις, σαώτερος ὥς κε νέηαι. |;
2,163 - ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων· | σοῖς ἀγανοῖς ἐπέ-
εσσιν ἐρήτυε φῶτα ἕκαστον |; 2,179 - ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ
τ' ἔρυκε· |; 3,130 - δεῦρ' ἴτε, νύμφα φίλη, ἵνα θυσσαμένη ἔργα ἴδηαι |; 3,390 -
δεῦρ' ἴθ'· Ἀλέξανδρός σε μάλ' εἶσον δῖ' ἐκέσται. |; 3,432 - ἀλλ' ἴθι νῦν προ-
κάλεσσαι Ἀρηϊφίλητον Μενέλαον | ἐξαῦτις μαχέσασθαι ἐναντίον· |; 6,143
ἆσσον ἴθ', ὡς κεν θᾶσσον ὀλέθρου πειρηθ' ἵκηαι. |; 6,341 - ἀλλ' ἄγε νῦν ἐπί-
μειναι, Ἀρήϊα τεύχεα δύω· | ἢ ἴθ', ἐγὼ δὲ μετείμι· κιχήσεσθαι δέ σ' ὀΐω. |
10,53 - ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα μολέσσον | ἡγήτορε θείον ἰὼν παρὰ
νῆας· |; 10,175 - ἀλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλέος υἱὸν | ἄνιησον -;
11,611 - ἀλλ' ἴθι νῦν, Πάτροκλε Διϊφίλε, Νέστορ' ἔρειο, | ὅν τινα τοῦτον
ἄγει βεβλημένον ἐκ πολέμοιο. |; 13,235 - ἀλλ' ἄγε τεύχεα δεῦρο λαβὼν
ἴθι·; 19,347 - ἀλλ' ἴθι σὺ νῦν τε καὶ ἀμφρονίην [illegible]

στη θεσπ'.; 20,429 - ἄσσον ἴθ', ὡς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι. | ; 23,646 - ἀλλ' ἴθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερέιζε. | ; 1,335 - ἄσσον ἴτ' ' ; 7,75 - δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἕκτορι δίῳ. | ; 7,372 - ἡμῶεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας | εἰπέμεν Ἀτρεΐδῃς, Ἀγαμέμνονι καὶ Μενελάῳ, | ἠνῶθεν Ἀλεξάνδροιο, ; 12,349 - ἀλλά περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας, | καί οἱ Τεῦκρος ἅμ' ἕψεσθω τοξων ἔυ εἰδώς. | ; 12,362 - a repetition of 12,349; 17,254 - ἀλλά τις αὐτὸς ἴτω, πεφιδέσθω δ' ἐνὶ θυμῷ | ; 20,355 - μηκέτι νῦν Τρώων εἰκὰς ἔστατε, δῖοι Ἀχαιοί, | ἀλλ' ἄγ' ἀνὴρ ἀντ' ἀνδρὸς ἴτω, μεμαάτω δὲ μάχεσθαι. | ; 23,667 - ἄσσον ἴτω, ὅς τις ἑοικας εἶσεται ἀμφιπονέσθαι· | ; 24,143 - ἄγγελον Πριάμῳ μεγαλήτορι Ἴλιον εἴσω | ἐλθέμεναι Ἑρμείαν ἐΐλον διον, ἠδ' ἐπὶ νῆας Ἀχαιῶν, | αὐτὰρ ὅ γ' Ἀχιλ- | λῆι σεσειῶν τε καὶ θεσπέσιον ἵηται, | οἷον, μηδέ τις ἄλλος ἅμα Τρωσὶν ἴτω ἀνήρ. | ; 24,177 - a repetition of the last two lines of the preceding

The most probable view, on the whole, is that this verb is a mere colorless verb of going and is used with no regard to the accident of its present tense. However, in at least several of the instances it is possible to discern slight traces of ideas that may possibly have influenced the poet to regard it as at least 'non-aoristic.' However, the ground here is not very firm, and it is to be understood that nothing in particular is claimed for the following conclusions. It is [illegible]

The cases may be considered under the following heads: (1.) the action is regarded as extended or prolonged. In 2,163 and 2,179, the command is to go about through the army of the Greeks. (2) In 10,53; 10,175 and 7,372 the command is to go with a message to more than one person, thus implying more than one act of going. (3) In 7,75 and 17,254 the state of mind of the person as he goes, or the capacity in which he goes is mentioned thus possibly rendering the passages more descriptive. (4) In [illegible] and 17,254 conduct is prescribed. (5) In five instances there is mention of another person or persons to follow the one to whom the command is issued. The effect here is of greater picturesqueness. The picture is of the actual progress of the going with the one person following the other. In 6,341; 12,349; 12,362; 14,148 and 24,177. (6). The expressions δεῦρ' ἴθι and ἄττον ἴθι which may emphasize the approach rather than the arrival. In 3,13[illegible]; 3,190; 1,335; 6,143; 20,429; 23,667.

However, in spite of the previous analysis there remain, out of the 25 examples, 5 or 6 with which there is no accompanying idea or phrase to call attention to the progress or development of the action,* and it must again be emphasized that nothing dogmatic is claimed for the treatment above. The facts are simply given as they are found.

Cf. on the verb Delbrück VS. II 70 + 71 [illegible]

* But, on the other hand, neither is there anything present to emphasize [illegible]

βάσκ' ἴθι - 6 times - 2,8; 8,399; 11,186; 15,158; 24,144; 24,336. For the passages themselves, see βασκε #32. All commands issued by Zeus; four are addressed to Iris, one to Dream, one to Hermes. Here it may be that the poet is unconsciously thinking of the immense distance to be traversed from the presence of Zeus to the ships of the Greeks. However it is most probably colorless in these expressions.

[illegible]. εἰπέ - 12 times - 1,85; 3,192; 6,86; 9,673; 10,384; 10,405; 10,544; 11,819; 24,113; 24,197; 24,380; 24,656. Commands 1,85 - θαρσήσας μάλα εἰπὲ θεοπρόπιον, ὅ τι οἶσθα·|; 3,192 - εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·|; 6,86 - Ἕκτορ, ἀτὰρ σὺ πόλιν δὲ μετέρχεο, εἰπὲ δ' ἔπειτα μητέρι σῇ καὶ ἐμῇ·; 9,673 - εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν, | ἤ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δήιον πῦρ, | ἦ ἀπέειπε,; 10,384 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· | πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος ....; ἦ σ' Ἕκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα | νῆας ἔπι γλαφυράς; ἦ σ' αὐτὸν θυμὸς ἀνῆκε; |; 10,405 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· | ποῦ νῦν δεῦρο κιὼν λίπες Ἕκτορα, ποιμένα λαῶν; | ποῦ δέ οἱ ἔντεα κεῖται Ἀρήια, ποῦ δέ οἱ ἵπποι; | κτλ.; 10,544 - εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν, | ὅππως τοῦσδ' ἱππουλάβετον· καταδύντες ὅμιλον | τρώων; ἦ τίς σφωε πόρεν θεὸς ἀντιβολήσας; |; 11,819 - ἀλλ' ἄγε μοι τόδε εἰπὲ Διοιοφὰς Εὐρύπυλ' ἥρως, | ἦ ῥ' ἔτι που δέκτουσι πελώριον Ἕκτορ' Ἀχαιοὶ | ἦ ἤδη φθίνονται [illegible]

αὐτοῦ δουρὶ δαμέντες. |; 24,113 - σκύζεσθαί οἱ εἰπὲ θεούς, ἐμὲ δ' ἔξοχα πάντων | ἀθανάτων κελολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν | Ἕκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, | ------ ; 24,197 - ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἴδεται εἶναι; |; 24,380 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, | ἠέ πῃ ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ | ..... ἢ ἤδη πάντες καταλείπετε Ἴλιον ἱρὴν | δεῖ διότες· ; 24,656 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, | ποσσῆμαρ μέμονας κτερεϊζέμεν Ἕκτορα δῖον, |. In no one of the 12 instances of εἰπέ is the translation relate possible with the exception of 1.85; and even here tell is a better translation: the meaning is simply 'tell me your oracle' and the thought of a narrative to follow is not present to the mind of Achilles. The instances of the use of εἰπέ can, for the most part, be catalogued under two very well-defined classes (1) there is a request for a single definite piece of information (2) an alternative is presented and the command is to state which branch is the true one. 'Tell me which of these two is really the case.' As examples of (1) there occur: 3, 192 - 'Tell me who the man is; 10,544 - 'Tell me how you got the horses'; 24,656 - 'Tell me how many days you desire in order to celebrate the funeral rites of Hector;' and possibly 10,405 - 'Tell me where you left Hector, where [illegible]

each separate question. Under (2) fall: 9,673 - 'Tell me whether he wishes to keep the fire from the ships or has refused'; 10,384 - 'Tell me why you go to the ships. Is it to spoil the bodies, or did Hector send you as a spy? etc. 11,519 - 'Tell me, do the Greeks still withstand Hector, or do they perish?'; 24,380 - 'Tell me whether you are sending your treasures away for safe-keeping, or are you deserting the city'; and possibly 24,197 - 'Tell me what seems best to you (to go or not to go.'* There remain 24,113 - 'Tell him the gods are angry at him and I in particular etc.' and 6,86 - The meaning of the εἰπέ is here, in all probability, simply 'speak to our mother'. There is no statement in the form of an indirect discourse of what the message is to be, but a change to the imperative infinitive is made. In each of these instances, the meaning of 'relate' is absent, although neither falls under the head of (1) or of (2) above. (See article on the alternative p. 5).

1,515

ἀπόειπε - ἀπόειπε. Tells to give command ἐγωερτὲς νῦν ἐή μοι ὑπόσχεο καὶ κατάνευσον, | ἢ ἀπόειπ', ; non-durative, and denotes 'attainment'.

δίειπε 10,425. Command αὖτ' ἀὸρ νῦν, Τρώεσσι μεμιν μένοι ἱπποδάμοισιν | εὕδουσ' ἢ ἀπάνευθε; δίειπε μοι, ὄφρα δαείω. Falls under (2) of εἰπέ.

58. διείρεο - 1,550; 15,93. Prohibitions. 1,550 - μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα; 15,93 - μή με, θεὰ Θέκα ταῦτα διείρεο. 'Both of the durative type'.

ἔρειο - 11,611. Command. Νέστορ ἔρειο, ὅν τινα τόντος αἴνει [illegible]

* See the articles on the alternative pp. 150, 241.

πολέμοιο. Notably aor., but cf. Curtius, Verbum, II, 47. πίειαν would be the natural thing to expect since the command is to ask for one definite piece of information. Cf. εἰπέ above. Cf. Delbrück, VS. II, 39

59. ἐλάυνε - Σ 334; ἐλάυνετε - Π. 777 Commands Σ, 181 - ἀλλὰ νυ δίεπε δίεπε τέ' ἄρματα καὶ τεὼ ἵππω, Ι; Π, 289 - ἀλλ' ἰθὺς ἐλάυνετε μώνυχας ἵππους | ἰφθίμων Δαναῶν, 'Conduct' prescribed or course of action

60. ἐλεύσε - Θ, 431; Ψ 306. Commands ἀλλ' ἄγε νῦν ἐλέσθω καὶ αὐτοῦ μοῖρ' ἐπὶ πύργῳ, Ι. nothing significant. Cf. Eleanor Purdie IF., 9, 82.

61. ἐλεγξήσ - Σ 522 Prohibition. τῶν μὴ σύγε μοῦνον ἐλεγξήσ | μηδὲ πάλιν ... when the Trojans, do not scorn their overtures etc. not the dative type. Cf. Subjunctive for the future. See Stahl.

62. ἐλέησον - 21, 74; 22, 59, 22, 82; 24, 503 Commands 21, 74 - τοιοῦτοι σ', Ἀχιλλεῦ οἷος μὰ αἰδεῖο καὶ μὰ ἐλέησον Ι; 22, 59 - πρὸς γούνατ' ἐμὰ τὸν δύσμορον ἵεο φράζευ τ' ἐλέησον | 22, 82 - Ἕκτορ, τέκνον ἐμοί, τάδε τ' αἰδεῖο καὶ μ' ἐλέησον | αὐτήν, ; 24, 503 - ἀλλ' αἰδεῖο θεοὺς Ἀχιλεῦ αὐτόν τ' ἐλέησον | μνησάμενος σοῦ πατρός . nothing significant to show just how the infin. is connected by the fact. Cf. Stahl 160 ff. Cf. also Eleanor Purdie IF., 9, 82; Delbrück VS., II, 2 ff. metzbauer gives for the nor. stem, 'sich erbarmen'.

63. ἕλκεο - 210 Prohibition ἀλλ' ἄγε λὴν ἔριδος μηδὲ ξίφος ἕλκεο χειρί | Cf. also ἕσσο and ἕκηαι and ἕκηαι of the usual type in Homer

his sword but is checked by the goddess. Do not be striving to draw [illegible]

ἐλπεο - 20,201; 20,432; ἐπιελπεο - 1,545 [illegible] prohibitions 20,201 - Πηλείδη, μὴ δὴ μ' ἐπέεσσι γε νηπύτιον ὣς ἐλπεο δεῖδι ξεσθαι, ; 20,432 - a repetition of the preceding ; 1,545 - Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους | εἰδήσειν ·. all prohibitions of the durative type

ἐναιρε - 10,[illegible] ἠὲ σύγ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι. | Nothing significant. Probably do thou proceed with the killing of the men; a use somewhat resembling the prescribing of conduct. Here it is rather the giving of directions for a course of action

ἔννεπε - 2,761. Command. τίς ταρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε Μοῦσα, | αὐτῶν ἠδ' ἵππων, οἳ ἅμ' Ἀτρείδῃσιν ἕποντο. | Nothing significant.

ἐνίσπες - 11,186; 14,470 Commands. βάσκ' ἴθι Ἶρι ταλεῖα, τὸν Ἕκτορι μῦθον ἐνίσπες. | ; 14,470 - Φράζεο, Πουλυδάμα, καί μοι νημερτὲς ἐνίσπες | . The one a command to deliver a message, the other requiring merely an answer of assent or dissent. There is possibly a distinction between the aorist [illegible]

ἔνιπτε - 3,438. Prohibition. μή με, γύναι, λαλεπόνειν ἐπείδεσι [illegible] The durative [illegible]

68. ἕσσον - 16,670. Command [illegible] χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἕσσον | . The aor. here expresses 'attainment'. Again a command [illegible]

69. ἔντυνον - 9,203. Command. ζωρότερον δὲ κέραιε δέπτε δ' ἔντυνον ἑκάστῳ. | ἐπέντυε - 8,374. Command ἀλλὰ σὺ μὲν νῦν νῶιν ἐπέντυε μώνυχας ἵππους. | Nothing significant in these passages, to show how the idea was conceived.

70. ἐπειγέσθω - 2,354; 6,363 Prohibition and Command. 2,354 - τὼ μή τις πρὶν ἐπειγέσθω οἶκον δὲ νέεσθαι, | πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι. | 6,363 - ἀλλὰ σύγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός, |. The first example may be of the durative type: at any rate 'conduct' for a particular period is specified. In the second 'conduct' [illegible]

71. ἕπεο - 18,387; ἕπευ - 10,146; 13,381; 13,465; 15,556; ἑπέσθω - 11,796; ἕπεσθον - 22,450; ἑπέσθων - 9,170. Commands 18,387 - ἀλλ' ἕπεο προτέρω ἵνα τοι πὰρ ξείνια θείω. |; 10,146 - ἀλλ' ἕπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ; 13,381 - ἀλλ' ἕπευ, ἄλλ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν | ἀμφὶ γάμῳ, ; 13,465 - ἀλλ' ἕπευ, Ἀλκαθοῳ ἐπαμύνομεν, ; 15,556 - ἀλλ' ἕπευ· οὐ γὰρ — ; 11,796 - ἀλλὰ σέ περ προέτω ἅμα δ' ἄλλος λαὸς ἑπέσθω | Μυρμιδόνων, ; 22,450 - δεῦτε, δύω μοι ἕπεσθον· ἴδωμ' ἔνιν' ὄρνα [illegible] |; 9,170 - κηρύκων δ' Ὀδίος τε καὶ Εὐρυβάτης ἅμ' ἑπέσθων. |. In shorter verbs and expressions of following or accompanying seem to have a peculiar affinity for the pres imper. It is as if the action were actually present to the eyes of the poet in such instances, and the picture made more vivid by the idea of accompaniment [Cf. [illegible] under the [illegible]]

this use of the present may be explained by the fact that in these expressions, no idea of 'attainment' is present. The development or evolution of the act is the only feature emphasized.

σπεῖο - 10,285; ἑσπέσθω - 12,350; 12,363. . 10,285 - (to Athena) κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη· | σπεῖό μοι, ὡς ὅτε πατρὶ ἅμ' ἕσπεο ...; 12,350 - ἀλλὰ περ οἷος ἴτω Τελαμωνιος ἀλκιμος Αἴας, | καὶ οἱ Τεῦκρος ἅμ' ἑσπέσθω τόξων ἔυ εἰδώς. |; 12,363 - a repetition of the preceding. Here there are apparently two exceptions to the rule mentioned above (counting 12,350 and 12,363 as one). In 10,285, however, the idea of going is not prominent. It is really an exhortation by Odysseus to Athena to stand at his side in the conflict.

ἔφεπε - 16,724 - Command. ἀλλ' ἄγε, Πετρόκλῳ ἔφεπε κρατερώνυχας ἵππους. | Guide or [illegible]

Kühner-Gerth, II[I], p. 190; Delbrück, VS. [illegible]

ἕρδε - 4,29; 16,443; 22,181. Commands - all addressed to Zeus. 4,29 - ἕρδ' ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι. |; 16,443 - a repetition of the preceding. 22,181 - The same verse - nothing significant. Probably 'let such be [illegible]

ἕρξον - 4,37; 22,185. Commands to Hera and [illegible] 4,37 - ἕρξον, ὅπως ἐθέλοις· μὴ τοῦτο γε νείκος ὀπίσσω | σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται. |; 22,185 - ἕρξον, ὅπῃ δή τοι νόος ἔπλετο, μηδέ τ' ἐρώει. |. nothing significant to [illegible] Stahl, 239, 1; Brugmann, Thunb. [illegible]

[illegible] ἐρέθιζε - 1,32; 24,560 Prohibition. 1,32 - ἀλλ' ἴθι, μή μ' ἐρέθιζε, ; 24,560 - μη-
κέτι νῦν μ' ἐρεθιζε, γέρον. Both of the durative type.*

[illegible] ἐρεθε - 3,414 Prohibition. μη μ' ἐρεθε, σχετλίη, μὴ χωσαμένη τε μεθείω, |
The durative type.

[illegible] ἐρείδεσθον - 23,735 Prohibition. μηκετ' ἐρείδεσθον μηδὲ τρίβεσθε κακῶσι
The durative type.

76. ἐρήτυε - 2,164; 2,180. Commands. Both in the verse: σοῖς ἀγανοῖς ἐπέεσσιν ἐ-
ρήτυε φῶτα ἕκαστον |. Instructions for action made more picturesque
by the addition of ἀγανοῖς ἐπέεσσιν which shows the method.

77. ἔρρε - 8,164; 22,498; 23,440; ἔρρετε - 24,239; ἐρρέτω - 9,377; 20,349. Commands.
[illegible] ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ --; 22,498 - ἔρρ' οὕτως· οὐ σός γε πατὴρ
μεταδαίνυται ἡμῖν. |; 23,440 - ἔρρ', ἐπεὶ οὔ σ' ἔτυμον γε φάμεν πε-
πνῦσθαι Ἀχαιοί. |; 24,239 - ἔρρετε, λωβητῆρες, ἐλεγλέες· οὐ νυκαὶ ὑμῖν |;
9,377 - ἀλλὰ ἕκηλος | ἐρρέτω·; 20,349 - ἐρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι
πειρηθῆναι | ἔσσεται, . The use of this verb is almost interjectional; a
little less so possibly in the 3d person (note the descriptive ἕκηλος in
9,377). Cf. Stahl, 239,1; Kühner-Gerth. II[I] [illegible]; Leaf's note on [illegible]

[illegible] ἔρυκε - 18,126; ἐρυκόντων - 12,76. Prohibition and Command 18,126 - μὴ δέ
μ' ἔρυκε μάχης, φίλεουσα περ· οὐδέ με πείσεις |; 12,76 - ἵππους μὲν
θεράποντες ἐρυκόντων ἐπὶ τάφρῳ. | [illegible]
* [illegible]

is clear from the οὐδέ με πείσεις. 'Do not try to restrain me from [illegible] in the [illegible] – instructions for the battle; also durative: the servants are to have charge of the horses while the [illegible].

ἐρύκεσθον 23,443 Prohibition. μή μοι ἐρύκεσθον μηδ' ἔκτατος [illegible] 'the durative type.

ἐρύκακε – 13,751; ἐρυκάκετε – 6,80. Commands 13,751 – Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους, | αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντίον πολεμοῖο |; 6,80 – στῆτ' αὐτοῦ καὶ λαὸν ἐρυκάκετε πρὸ πυλάων | πάντῃ ἐποιχόμενοι. Here at last is a violation of the rule that commands indicating a course of action or containing instructions for conduct take the pres. imper. Each case is clearly of this type. In addition, the πάντῃ ἐποιχόμενοι in 6,80 is still further descriptive. It will be noted of course that this is not a γ-aor. This may possibly accounts for its being able to take on a use such as the above. Delbrück (SF, 4,87) translates 'bringe das Volk zum Stehen.' But even with this translation the pres. imper. would still be the natural thing because of the 'instructions' and because then a repetitive force would have to enter [illegible]

79. ἔρχεο – 7 times – 6,270, 9,43; 9,603; 10,85; 12,343, 15,54; 15,2[illegible]; ἔρχου – 6,280, 23,893; ἔρχεσθε – 5 times – 2,381, 9,649, 19,275; 20,24; 23,737; ἔρχεσθον – 1,322.

6,270 – ἀλλὰ σὺ μὲν πρὸς τὴν Ἀθηναίης ἀγελείης | ἔρχεο σὺν θυέεσσιν, ;

7,43 - εἰ δέ τοι αὐτῷ θυμὸς ἐποτρύνει τε κελεύει, | ἔρχεσ' ἐπὶ νῆας, ἵνα πρῶτον ἐπέσσυτο | νῆας δὲ τοι ἀχαιῶν θαλάσσης | ἔσπασ', ; 7,403 - ἀλλ' εἰς ἠῶ μᾶλλον | ἔρχεο· ἴσον νύξ τε θεοῖ τίσουσιν Ἀχαιοί. | ; 10,85 - βόσγεο μηδ' ἀκέων ἐπ' ἐμοὶ ἔρχεο· ; 2,343 - ἔρχεο, δῖε θεούτα, θεῶν Αἴαντα κέλευσον, | ἀμφοτέρω μὲν μᾶλλον· ; 15,54 - ἔρχευ νῦν μετὰ βῆμα θεῶν καὶ δεῦρο κάλεσσον | λθέμεναι καὶ Ἀπόλλωνα κλυτοτόξον, | ; 15,221 - ἔρχεο νῦν, Φοῖβε, μετὰ Ἕκτορα Κλεισιώρυστην· | ; 6,280 - ἀλλὰ σὺ μὲν πρὸς τὴν Ἀθηναίην ἀγελείην | ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ; 23,873 - ἀλλὰ σὺ μὲν τόξ' ἄεθλον ἑλὼν κοίλας ἐπὶ νῆας ἔρχευ, ; 2,381 - νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ; 7,409 - ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀποφάσθε· | ; 7,275 - νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυναγωγιὸν Ἄρηα· | ; 20,24 - οἱ δὲ δὴ ἄλλοι | ἔρχεσθ', ὄφρ' ἂν ἴομεν μετὰ Πρῶας καὶ Ἀχαιούς, | ἀμφοτεροισι δ' ἀρήγετ', ὅπη νόος ἐστὶν ἑκάστου. | ; 23,737 - ἄεθλια δ' ἂν ἀνέλοντες | ἔρχεσθ', ὄφρα καὶ ἄλλοι | Ἀχαιοί. | ; 1,322 - ἔρχεσθον κλισίηνδε Πηλεϊάδεω Ἀχιλῆος |

ἔρχομαι together with its aor. ἦλθον may perhaps, at first sight appear to be rather colorless in the imper. It might appear that they correspond to our word go, and that the speaker has no definite idea in mind when using them in this mood, other than that conveyed to our consciousness when we use this English word. For that very reason,

ation. If a distinction can be shown to exist here, we may be the more encouraged to search for it in other unexpected places. The following categories appear. (See however the remarks preceding the discussion of ἴθι #56):

(1) Cases where the command specifies more than one person to be approached, so that the act of going may be regarded as repetitive. 15,54 - an instruction to Hera to go to call Iris and Apollo. 20,24 - Permission granted to the gods to take part in the battle and to go, part to the Greeks, part to the Trojans according to their inclinations. (2). Commands to take some article or articles and go. The idea here seems to be 'bear with you as you go', or there may be a mental picture of the person as he goes along carrying his gifts etc. Anything that adds to the vividness of the description is apt to call out the present. Again as noticed under ἴθι, there seems to be a tendency to regard the act of going as in its development, when an accompaniment, whether of person or object, is mentioned. 6,270; and 6,280; σὺν θυέεσσιν; 23,737 - ἀέθλια -- ἀνελόντες; 23,893 - τοῦ ἀέθλον ἑλών (see article on the descriptive participle p. [illegible]). (3) The behavior or circumstances accompanying the progress of the act is specified: 10,85 - 'approach not in silence'. This is also a prohibition of 'the durative type'; 12,343 - ἔρχεο ... θείων;

(4) The length of the journey from Olympus to the battle [illegible]

mind unconsciously in 15,221; (5) 9,43. The expression πάρ τοι ὁδός and the mention of the ships show that a picture of the voyage could quite well have been present to the mind of the poet. (6) 2,381; 19,275 are two commands to the host to go to dinner. It is impossible to think of the disbanding of the forces and the dispersal of the various units to their several quarters as one act. The gradual breaking up of a vast throng presents too vivid a picture to be disregarded. (7) Phoenix has been sent together with Ajax and Ulysses to persuade Achilles; he now asks him to return with him to the waiting host. Possibly the idea of 'accompaniment' is present here. Cf. also Leaf's note on this passage (9,603) on ἐπὶ δώρων. There remain two examples only: 1,322; 9,649; where there seems to be absolutely nothing in context or phrasing to denote that the acts commanded are thought of as in the progress of their development. But neither is there anything to indicate that they are not so regarded. The one is a command to two persons, the other to more than two.

Out of fifteen examples of the present imperative, thirteen have something about the context or the wording of the passage that seems to render the idea of the act more vivid or picturesque or emphasizes the [illegible]

ἐλθέ - 4,70, 13,810, 23,770, 24,112 Commands. 4,70 - αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς. |; 13,810 δαιμόνιε, σχεδὸν ἐλθέ· τί ἢ δειδίσσεαι αὔτως | Ἀργείους, ; 23,770 - κλῦθι θεὰ ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖιν. | 24,112 - αἶψα μάλ' ἐς στρατὸν ἐλθὲ καὶ υἱέι σῷ ἐπίτειλον· |. (1) Two examples (4,70; and 24,112) have the word αἶψα in conjunction with the command. (2) The other two, have no determining characteristic. It will be noted, however that in the case of no one of these four does any one of the seven characteristics associated above with the imperatives of the present occur, except that 4,70 and 24,112 do refer to the journey from Olympus to the battle field; but in each of these cases, αἶψα is present. The distinctions drawn above may seem like hair-splitting, but unless one is prepared to admit that there is no distinction between the tenses, every point, no matter how minute has to be examined to see if possible how the poet was thinking of the situation

εἰσέρλεο - 22,56. Command. ἀλλ' εἰσέρλεο τεῖλος, ἐμὸν τέκος, ὄρρα σαώσῃς | Τρῶας καὶ Τρῳάς, . nothing significant

εἴσελθε - 6,354. Command. ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔζευ σῷδ' ἐπὶ δίφρῳ, | Nothing significant, but probably attainment' [illegible]

The verb is examined by Delbrück, SF., 4,86; VS., II 61, 79 & 233; Eleanor Purdy [illegible]

μετέρχεο - 5,429, 6,86. Commands 5,429 - ἀλλὰ σύγ' ἀμφόεστα μετέρχεο ἔργα γάμοιο·|; 6,86 - Ἕκτορ, ἀτὰρ σὺ πόλιν δὲ μετέρχεο. In 5,429 Zeus defines how Aphrodite is to conduct herself hereafter. In 6,86 there is nothing significant.

μέτελθε - 21,422. Command. Hera to Athena. ἡ κυνάμυια ἄγει βροτολοιγὸν Ἄρηα | δηίου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.|. Nothing significant, but probably means 'set out in pursuit'.

80. ἐρώει - 2,179; 22,185; ἐρωείτω - 17,422. Prohibitions. 2,179 - ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·|; 22,185 - ἔρξον, ὅπῃ δή τοι νόος ἔπλετο, μηδέ τ' ἐρώει.|; 17,422 - ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι | πάντας ὁμῶς, μή πω τις ἐρωείτω πολέμοιο.|; 2,179 - 'The durative type'; 22,185 - Nothing significant; 17,422 - Conduct prescribed.

81. ἔσπετε - 4 times - 2,484; 11,218; 14,508; 16,112. Always in the verse ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι. Used once to introduce the 'Catalogue of Ships'. Followed always by a quite considerable enumeration or narrative. Homer uses this form only and never in the Odyssey. Even though the expression is always followed by an enumeration, yet the form of the command seems to show that the idea of 'relate' as opposed to 'tell me' is not strongly emphasized. In 2,484 [illegible]

verse is used to introduce the Catalogue', there follows a parenthetical expression of two verses that separate the οἵ τινες ἡγεμόνες from the ὅσπετε and make it, to a certain extent introductory only. 11,218 - 'Tell me, who first opposed Agamemnon'; 14,508 - 'Tell me, who first bore away the bloody spoils'; 16,112 - 'Tell me, who first cast fire into the ships'. In all these cases the effect seems to be that of an introductory imperative only; but at any rate, as the commands are stated they seem clearly non-durative.

82. ἑτοιμασάτω - 19,197; ἑτοιμάσατε - 1,118. Commands. 19,197 - Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν | κάπρον ἑτοιμασάτω,; 1,118 - αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ ... . nothing significant, but the aorist must here denote attainment. 'Secure me a prize', etc.

83. εὔχεο - 5 times - 4,101; 16,844; 20,105; 24,287; 24,290; εὔχεσθε 7,194 Commands. 4,101 - ἀλλ' ἄγ' ὀίστευσον Μενελάου κυδαλίμοιο, | εὔχεο δ' Ἀπόλλωνι λυκηγενέι, κλυτοτόξῳ,; 16,844 - ἤδη νῦν, Ἕκτορ, μεγάλ' εὔχεο· πόι γὰρ ἔδωκε | νῖκην Ζεὺς ...; 20,105 - ἥρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰεὶ γενέτῃσιν | εὔχεο·; 24,287 - τῇ, σπεῖσον Διὶ πατρί, καὶ εὔχεο οἴκαδ' ἱκέσθαι |; 24,290 - ἀλλ' εὔχεο σύγ' ἐπεῖτα κελαινεφέι Κρονίωνι |. 7,194 - ἀλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμήια τεύχεα δύω, | τόφρ' ὑμεῖς εὔχεσθε Διὶ ... .

In the last example, the ὄφρα -- τόφρα construction is significant as denoting duration.* The other examples are not significant. Homer does not use the aorist in the idea of 'striving for' as opposed to attainment may be present with this verb cf. Delbrück, VS., II 230.

84. ἔχε - Iliad - 2,33; 2,70; 5,230; 5,829; 8,139; 11,513; 13,326; ἐχέτω - 3,282; ἔχετε - 15,109; 21,531. all commands. 2,33 - ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη | αἱρείτω, ; 2,70 - ἀλλὰ σὺ σῇσιν ἔχε φρεσίν. ; 5,230 - Αἰτεία σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω· | ; 5,829 - [illegible] ἐπ' Ἀρη- | πρώτῳ ἔχε ωώυχας ἵππους. | ; 8,139 - Τυδείδη, ἄγε δ' αὖτε φάβον δ' ἔχε ωώυχας ἵππους. | ; 11,513 - ἐς νῆας δὲ τάχιστα ἔχε ωώυχας ἵππους· | ; 13,326 - τῶιν δ' ὧδ' ἐπ' ἀριστερ' ἔχε στρατοῦ, ; 3,282 - εἰ μὲν κεν Με- νέλαον Ἀλέξανδρος κατὰ πέφνῃ, | αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα, | ; 15,109 - τὼ ἔχεθ', ὅττί κεν ὔμμι κακὸν πέμ- ψωσιν ἕκάστῳ. | ; 21,531 - πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰς ὅ κε λαοὶ | ἔλθωσι προτὶ ἄστυ πεφυζότες'. Two occurrences (5,230; 21,531) mean 'hold'. 'Hold the reins', hold the gates open'; 3,282 means 'hold as a possession (Helen).; 2,33 and 2,70 mean 'hold in the mind'; 5,[illegible]; 8,139; 13,326 mean 'guide or direct the steeds toward'; 13,326 is used of guiding persons; 15,109 apparently means 'endure'. All are clearly

[illegible]

ἔχεο - 16,501; 17,559. Commands 16,501 - ἀλλ' ἔχεο κρατερῶς ὄτρυνε δὲ λαὸν ἅπαντα. |; 17,559. [illegible]

σχέο - 7,110; 21,379; σχέσθε - 22,416 Commands 7,110 - ἀνὰ δὲ σχέο κηδομένος περ, | [illegible] ἐξ ἐρίδος σεῦ ἀμείνονι φωτὶ μάλεσθαι, |; 21,379 - Ἥφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ —; 22,416 - σχέσθε φίλοι, καί μ' οἷον ἐάσατε, κηδομένοι περ, | ἐξελθόντα πόληος ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν |. All these mean desist. The distinction between them and the durative prescribe above is [illegible].

ἀνέχε - 23,426 - Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἄνεχ' ἵππους |. Hold in thy horses. Conduct prescribed.

ἀνάσχεο - 1,586; 5,382; 10,321; ἄνσχεο - 23,587; 24,549. Commands. 1,586 - τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ, |; 5,382 - τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ· |; 10,321 - ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο καί μοι ὄμοσσον |; 23,587 - ἄνσχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερός εἰμι | σεῖο, ; 24,549 - ἄνσχεο, μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν· |. All seem durative except 10,321. There is quite a contrast to the meaning of the simple σχέο.

περίσχεο - 1,293. Command. ἀλλὰ σύ, εἰ δύνασαί γε περίσχεο παιδὸς ἑῆος· | Mutzbauer - "sich herumlegen um Jemand'd h. beschützen' im Schutz nehmen". [illegible]

ὑπόσλεο – 1,514. Command. νημερτὲς μὲν δή μοι ὑπόσλεο καὶ αὐτόνευσον. attainment

Cf. Eleanor Purdie, IF., 9,71; Delbrück VS., II 108 & 113.; H. Meltzer IF., 12(1901) 33[illegible]

85. ζώγρει – 6,46; 11,131. Commands. ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα (6,46); 11,131 – a repetition of the preceding.; ζωγρεῖτε – 10,378 – ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι. nothing significant to tell whether this imper. means 'take alive' or preserve me alive.'

86. ἡγησάσθω [illegible] Φοῖνιξ μὲν πρώτιστα Διίφιλος ἡγησάσθω, | αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς. See article on πρῶτον p. 132

ἐξηγείσθω. 2,406. Commands. τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας. | 'Be the leader.' This is the natural use as opposed to the aor. above which is probably governed by the πρώτιστα. Delbrück, SF., 4,87;

87. ἧσο – 2,200; 3,406; 4,412. Commands. 2,200 – δαιμόνι', ἀτρέμας ἧσο καὶ ἄλλων μῦθον ἄκουε. |; 3,406 – ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου |; 4,412 – τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ |. All durative. In 2,200 and 4,412 the ἀτρέμας and the σιωπῇ are significant (see separate articles under these words p. [illegible]). In addition conduct is prescribed. In 3,406 the conduct is ironical (Helen to Aphrodite). Cf. Delbrück VS., II 68. Wackernagel II p. 214. Der Aufsatz [illegible] den Zustand des Sitzens. He also gives 'sitzen' and 'unitätig sitzen' as among the [illegible]

[illegible] θάπτε. [illegible] θάπτε με ὅττι τάχιστα· πύλας Ἀΐδαο περήτω. | Nothing significant, but probably 'pay the last rites' in somewhat the same sense as κτερείζω. If so, 'conduct' is prescribed.

[illegible] θάρσει - 7 times - 4,184; 8,39; 10,383; 15,254; 18,463; 22,183; 24,171. Commands. 4,184 - θάρσει, μηδέ τι πω δειδίσσεο λαὸν Ἀλαιῶν. |; 8,39 - θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ | πρόφρονι μυθέομαι,; 10,383 - θάρσει, μηδέ τι τοι θάνατος καταθύμιος ἔστω. |; 15,254 - θάρσει νῦν· τοῖόν τοι ἀοστητῆρα Κρονίων | ἐξ Ἴδης προέηκε --; 18,463 - θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων. |; 22,183 - a repetition [illegible]; 24,171 - θάρσει Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει· |. Nothing in particular significant to show whether the meaning is 'have courage' or 'take courage'. The former meaning is more probable, however, in view of the fact that the word appears in contexts where conduct is prescribed, and is in four instances is followed by a prohibition of the durative type. Cf. Delbrück, VS., II [illegible]

[illegible] θάρσυνον - in 242 Command [illegible] θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν. Nothing significant unless we have again the idea of the power of the god to effect the change instantly.* See article in commands to gods.

91. [illegible] εὖ μέν τις δόρυ θηξάσθω. Nothing significant. Probably [illegible]

* See pp. 139, 238.

θάνε-21,106. Command. ἀλλά, φίλος, θάνε καὶ σύ. Attainment.

τέθναθι-22,365; τεθνάτω-15,496. Commands. 22,365 - τέθναθι κήρα δ' ἐγὼ τοτε δεξομαι, ὁπποτε κεν δὴ | ἐμὸς ὀθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι |. 15,496 - ὃς δέ κεν ὑμέων | ἀλήμενος ἠὲ τυπεὶς θάνατον καὶ πότμον ἐπίσπῃ, | τεθνάτω. 22,365 is addressed to the dead Hector ('lie dead'). The other example probably has a similar meaning, or at any rate is used to indicate a state after death has come. The examples, then, are both durative. Delbrück, VS., II 61, 107, 194, 231. The distinction between this use and that in the aor. above is clear cut.

θῦνε. [illegible] . μηδέ μοι οὕτω | θῦνε διὰ προμάλων, μή πως φίλον ἦτορ ὀλέσσῃς. | The durative type. The οὕτω significant.* Delbrück, VS., II [illegible]

θωρήσσεο. [illegible] αἶψα μαλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκήν | αἶψα always appears with the aor. imper. in Homer. (See the article under this word for Iliad and Odyssey.)† The idea of attainment is also probably present in the [illegible]

95. ἵδρυε-2,191. Command. ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς. This passage may contain the idea of the host[I] or it may have a sort of conative force. See if you can't get the other people to sit down. Nothing really significant [illegible]. It may be that conduct is [illegible]

* See pp. 130, 235 † See pp. 131, 233 [illegible]

of acting as you are, sit down and get the others to sit down.

96. ἵζε - 24,553 Prohibition. μή πω μ' ἐς θρόνον ἵζε, Διοτρεφές, ὄφρα μὲν Ἕκτωρ | κεῖται ἐνὶ κλισίῃσιν ἀκηδής, , The use is conative. Don't be trying to get me to take a seat while Hector etc.' The ὄφρα also calls attention to the duration and conduct is prescribed. The prohibition is then of the durative type.' See ὄφρα p. 125

ἵζευ - 3,162; 7,115 - Commands. 3,162 [illegible] ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο, | 7,115 - ἀλλὰ σὺ μὲν νῦν ἵζευ ἰὼν μετὰ ἔθνος ἑταίρων, | τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί. |. nothing significant

κάθιζε - 6,360 Prohibition. μή με [illegible] Ἑλένη, φίλεουσα περ· οὐδέ με πείσεις· . Conative, of course, as is shown by the οὐδέ με πείσεις. The durative type. Cf. ἵζε (24,55

κάθισον - 2 times - 3,68; 7,49. Commands 3,68 - νῦν αὖτ', εἴ μ' ἐθέλεις πολεμοίζειν ἠδὲ μάχεσθαι, | ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς |; 7,49 - ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς, | αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος | - - . The idea of attainment probably governs the use here. Cf. the example of κάθιζε (6,360) and the distinction is at once evident.

[illegible] ἵει - 21,[illegible] Commands. τὸ δὲ Ξάνθοιο παρ' ὄχθας | δένδρεα καῖ', ἐν δ' αὐτὸν ἵει παρί· nothing significant

ἴεσθ' ε - 12,274 Command. μοὶ τις ὀπίσσω | τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκοντας |
ἀλλὰ πρόσσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε, |. 'Conduct' prescribed.

πρόες - 12, 68; 16, 241; προες 11, 792 Command. 127 - ἀλλὰ τὸ μὲν νῦν τῆνδε θύρης πρόες' ; 14, 38 - ἀλλ' ἴομεν περ πρόες ὤκα, ἴσην δ' ἄλλον λιὸν ἄνωγεν | Μυρμιδόνων, ; 16, 241 - τῷ αὐτὸν ἅμα πρόες, εὐρύοπα Ζεῦ, | ; 11, 796 - ὃς καὶ δὲ περ προες ἅμα δ' ἄλλος λιὸς ἑπέσθω | Μυρμιδόνων, . The force of the root needs no comment in these passages

ἔφες - 5, 174. Command. ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, .

ἔνιετε 12, 441 Command. ἄρνυθ', ἱπποδάμοι Τρῶες, ῥήγνυτε δὲ τεῖχος | Ἀργείων καὶ νηυσὶν ἔνιετε θεσπιδιὲς πῦρ. |. Probably conduct prescribed.

μεθίετε - 4, 234. Prohibition 'Ἀργεῖοι, μὴ πώ τι μεθίετε Φοίβου ἐναντίης · |. 'Conduct' prescribed.

ξύνες - 2, 26; 2, 63; 24, 133. Command. 2, 26 - τὸν δ' ἐγὼ οὐκ ἔνες αὖτις ἰὼν ἀλλ' ἴσον νῶϊ διδοῦναι ; 2, 63 - ἀγγελος εἰμι, | ; 24, 133 - Τὸν δὲ σὺ μὴ ξύνες αὖτις ἰὼν ἀλλ' ἴσον νῶϊ διδοῦναι ; a repetition of the preceding ; 24, 133 - The same verb as the fourth, similar to νῶϊ δίδοῦναι and used to secure the attention of the person addressed. There seems to be no durative present.

cf. Delbrück, SF., 4, 87; VS., II 25, 82, 233.

ξύ. κοῦθι - 18, 78. Command. ἀλλ' ἄγε, μηδ' ἔτι κεῖθι σεῦ ἄνεω ἐπὶ νῆας ἴμεν Ἀχαιῶν ἰκέσθω, . non-durative. Probably durative 'attain' cf. Delbrück VS. II 25.

ἴστη - 21, 313. Command. ἴστη δὲ μέγα κῦμα, πολὺν δ' ὁρμαινέτω ὄμβρον

monro (H.G. Sec. 72[2]) quotes this as an example of "essentially progressive action (incomplete or continuous.). 'Raise up a great wave.'" nothing significant

στῆσον - 6,433. Command. λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα | ἀμφιτὸς ἐστι πόλις.... The meaning is 'station' and the idea probably that of 'attainment'. nothing significant

ἵστασο - 6 times - 11,314; 13,448; 17,31; 17,179; 20,197; 22,85; ἵστασθε 11,591 Commands. 4, prohibitions, 3 [illegible] ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο·; 13,448 - δαιμόνι, ἀλλὰ καὶ αὐτὸς ἐναντίον ἵστασ' ἐμεῖο, | [illegible] 17,31 - [illegible] γ' ἀναλυρήσαντα κελεύω | ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο, |; 17,179 - ἀλλ' ἄγε δεῦρο πέπον, παρ' ἔμ' ἵστασο καὶ ἴδε ἔργον, |; 20,197 - Repetition of 17,31; 22,85 - ἀμυνε δὲ δῆιον ἄνδρα | τείλεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ |; 11,591 - ἀλλὰ μάλ' [illegible] θ' ἀμφ' Αἴαντα μέγαν,. The prohibitions: 17,31; 20,197; 22,85 are of the durative type. In 22,85 the capacity in which the person is to stand is mentioned. The commands are apparently all durative, although there is nothing significant in the wording. There are such meanings as 'stand against me', i.e. 'meet my attack', 'stand firm and resist me'

στῆθι - 22,222; 23,97; στῆτε - 6,80; 11,588. [illegible] 22,222 - ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπτυε,; 23,97 - ἀλλά μοι ἄσσον στῆθι· [illegible]

ἀμφιβαλόντε | ἀλλήλους ὀλοοῖο τεταρπώμεσθα χόοιο. |; 6,80 - στῆτ' αὐτοῦ καὶ λαὸν ἐρυκάκετε πρὸ πυλάων | πάντῃ ἐποιχόμενοι, ; 11,588 - στῆτ' ἐλελιχθέντες καὶ ἀμύνετε κηλεὲς ἦμαρ | [illegible] ; 22,222 means 'stop'; In 23,97 the verb evidently means 'take up your position', since the ἐποιχόμενοι shows that it does not mean 'stand'. This instance is instructive in the following respect: were the explanatory expression with ἐποιχόμενοι not present, one would be tempted to regard the στῆτε as durative. We may fairly assume that in other instances the same situation may exist with no such aid to interpretation present. In such cases we must nevertheless have confidence that the ordinary distinction between the tenses exists even though it may not be very apparent. 11,588 evidently means 'make a stand'.

ἕστατον - 23,443; ἕστατε - 20,354. [illegible] μή μοι ἐρύκεσθον μηδ' ἕστατον ἀχνυμένω κήρ' | ; 20,354 - μηκέτι νῦν Τρώων ἑκὰς ἕστατε, δῖοι Ἀχαιοί, | Both prohibitions of the durative type with present for present. However, there may be some doubt about 23,443.

παρίστασο - 10,271 [illegible] ὣς νῦν μοι ἐθέλουσα παρίστασο καί με φύλασσε. | The descriptive pres. participle may be significant like the article on the pres. participle [illegible]

πάρστητε - 16,[illegible] ἀλλά, φίλοι, πάρστητε, νεμεσσήθητε δὲ θυμῷ, |. nothing significant

ἄνστησον - 10,176. Command. ἀλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλέος υἱόν | ἄνστησον – 'arouse'. non-durative 'attainment' denoted.

καθίστα - 9,202. Command. ὠείζονα δὴ κρητῆρα, Μενοιτίου υἱέ, καθίστα, | this use seems non-durative and the aor. of 'attainment' would seem more natural. nothing significant

ὑποστήτω - 9,160. Command. καί μοι ὑποστήτω, ὅσσον βασιλεύτερος εἰμι |. 'Let him submit' or 'yield'. Apparently non-durative

For the verb compare Eleanor Purdie, I F., 9,79; Delbrück, VS., II 74, 75, 78, 232; H. Meltzer, I F., 12 (1901) p. 34[illegible]

[illegible] ἰσλαναάσθω - 19,234. Prohibition μηδέ τις ἄλλην | λαῶν ὀτρυντὺν ποτιδεύμενος ἰσλαναάσθω | Not the durative type. But [illegible] [illegible] [illegible] [illegible]

[illegible] ἴσλεο - 1,214; 2,247; ἴσχεσθε - 382. Commands 1,214 - σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν. |; 2,247 - ἴσχεο μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν |; 3,82 - ἴσχεσθ' Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν |. The prohibition is of the durative type. The two commands have nothing significant but probably denot conduct. Cf. Delbrück, VS. II [illegible]

κάθηρον - 16,667. Command. εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἷμα

καθηρον | ἐλθὼν ἐκ βελέων ταρπήδονα. Denotes 'attainment'. The command is also addressed to a god. [illegible] *

[illegible] καῖε - 21,338; καιόντων - 8,521. Commands. 21,338 - σὺ δὲ Ξάνθοιο παρ' ὄχθας | δένδρεα καί, ἐν δ' [illegible]; 8,521 - θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἑκάστη | πῦρ μέγα καίόντων· φυλακὴ δέ τις ἔμπεδος ἔστω, | In 21,338 the παρ' ὄχθας may have some significance. The trees are not all in one place, and the picture is that of Hephaestus going along the banks kindling the flames. In 8,521 the distributive idea may have some effect. All over the city the fires are to be lighted. cf. Delbrück, VS., II 37, 82.

104. κάλει - 13,740; 17,245. Commands. 13,740 - ἀλλ' ἀναλασσάμενος κάλει ἐνθάδε πάντας ἀρίστους· |; 17,245 - ἀλλ' ἀψ' ἀριστῆας Δαναῶν κάλει, ἤν τις ἀκούσῃ. |. Each of these implies a going about through the army to summon the various chiefs. [illegible]

κάλεσσον - 4 times - 4,193; 10,53; 12,343; 15,54. Commands. 4,193 - Ταλθύβι, ὅπι τάχιστα Μαλάονα δεῦρο κάλεσσον, |; 10,53 - ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα κάλεσσον | ῥίμφα θέων παρὰ νῆας·; 12,343 - ἔρχεο, βίε Θοῶτα, θέων Αἴαντα κάλεσσον, |; 15,54 - ἔρχευ νῦν μετὰ φῦλα θεῶν καὶ δεῦρο κάλεσσον | Ἶριν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον, |. These commands are to summon one person or two, while the [illegible]

See pp. 139, 238

with καλεῖ was to go about and summon various leaders. There seems to be a repetition in the instances where two are to be called; but in them the repetition would rather appear in the verb of going than in the verb of calling. In 10,53 the descriptive participle Ἄων goes with the verb of going and is not therefore an exception to the rule that these descriptive present participles in agreement with the subject of the imperative call for the pres. tense of the imperative.* (See article on the participle [illegible])

προκάλεσσαι - 3,432, [illegible] . 3,432 - ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηιφίλον Μενέλαον | ἐξαῦτις μαλέσασθαι ἐναντίον. ; [illegible] αὐτὸς δὲ προκάλεσσαι Ἀλαιῶν ὅς τις ἄριστος | ἀντίβιον μαλέσασθαι ἐν αἰνῇ δηιοτῆτι· |. Both these mean 'challenge' and are non-durative. Delbrück, SF, [illegible]: "Der Unterschied zwischen aor. und pr. ist nicht bei jeder einzelnen Stelle deutlich."

105. [illegible] ε - 24,218. Prohibition. μή μ' ἐθέλοντ' ἰέναι κατερύκανε, , of the durative [illegible]

κεῖσο - 3 times - 18,178; 21,122; 21,184. Commands 2; prohibition 1.

18,178 ἀλλ' ἄνα, μηδ' ἔτι κεῖσο σέβας δέ σε θυμὸν ἱκέσθω, | ; 21,122 - ἐνταυθοῖ νῦν κεῖσο μετ' ἰχθύσιν, ; 21,184 - κεῖ τ' οὕτω· Χαλεπόν τοι ἐρισθενέος Κρονίωνος | παισὶν ἐριζέμεναι, .

* Its action precedes that of κάλεσσον

the prohibition is of the durative type. In 21,184 the οὕτω is significant.* All the instances mean 'lie' not 'lay thyself down' which latter meaning never belongs to this verb. Mutzbauer gives as some of the meanings 'Perfektstamm', 'liegen', 'schlafendliegen', 'müssig, untätig liegen' etc. etc. Cf. Delbrück, VS [illegible]

[illegible] κέλευε - 2,11; 6,491; 13,230; κελεύετε - 7,284; 19,306 Commands 4 prohibitions. / 2,11 - θωρῆξαι ἑ κέλευε καρηκομόωντας Ἀχαιοὺς | παντυδίῃ; 6,491 - ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, | ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε | ἔργον ἐποίχεσθαι; 13,230 - τὼ νῦν μήτ' ἀπόληγε κέλευε τε φωτὶ ἑκάστῳ. |; 7,284 - Ἰδαῖ', Ἕκτορα ταῦτα κελεύετε μυθήσασθαι |; 19,306 - μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος | ἄσασθαι [illegible] μ' ἄχος αἰνὸν ἱκάνει. |. 6,491 - Denotes 'conduct'; 13,230 - Prescribes 'conduct' for the battle. 7,284 - nothing significant; 19,306 - Prohibition of 'the durative type'; 2,11 - nothing significant. Homer uses the ac. infin. [illegible]

[illegible] κέλεσθε - 9,171, 12,274 Commands. 9,171 - φέρτε δὲ χερσὶν ὕδωρ εὐφημῆσαί τε κέλεσθε,; 12,274 - ἀλλὰ προσσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε. |. 9,171 nothing significant. 12,274 - Instructions for the [illegible]

109. κέραιε - 9,203. Command. μείζονα δὴ κρητῆρα, Μενοιτίου υἱέ, καθίστα, | ζωρότερον δὲ κέραιε δέπας δ' ἔντυνον ἑκάστῳ | nothing significant

* See pp. 130, 23[illegible]

unless the descriptive ζωρότερον accounts for the [illegible] cf. Delbrück, VS., II 39

[illegible] κεῦθε - 1,363; 16,19; 18,74. Prohibitions. 1,363 - ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἀμφώ. |. 16,19 - a repetition of the preceding; 18,[illegible] - ἐξαύδα, μὴ κεῦθε· τὰ μὲν δή τοι τετέλεσται | ἐκ Διός, . The durative type. Delbrück, VS., II 192

[illegible] κιχάνετε - 23,407. Command. antilochus to his steeds. ἵππους δ' Ἀτρείδαο κιχάνετε, μηδὲ λίπησθον, | καρπαλίμως. Nothing significant, but it must be a conative use of the present

[illegible] κλέπτε - 1,132. Prohibition. μὴ δ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ, | κλέπτε νόῳ, . 'The durative type' The οὕτως is significant * cf. E. Moller, Philologus, [illegible] § 122. There is probably conative force [illegible]

[illegible] κλῦθι - 6 times - 1,37; 1,451; 5,115; 10,278; 16,514; 23,770; κλῦτε - 2,56; 18,52; κέκλυθι - 10,284; κέκλυτε - 11 times - 3,86; 3,97, 3,304; 3,456, 7,67; 7,348, 7,368; 8,5; 8,497, [illegible] Commands. 1,37 - κλῦθι μευ, ἀργυρότοξ' . . . . (l. 41) τόδε μοι κρήηνον ἐέλδωρ· | τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν. |; 1,451 - κλῦθι μευ ἀργυρότοξ', ... (l. 455) ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ· | ἤδη νῦν Δαναοῖσιν ἀείκεα λοιγὸν ἄμυνον. |; 5,115 - κλῦθί μευ, αἰγιόλοιο Διὸς τέκος, Ἀτρυτώνη· | . (l. 117) νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη· | δὸς δέ τέ μ' ἄνδρα ἑλεῖν καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν, |; 10,278 - κλῦθι [illegible]

* See §§. 130, 235.

αἰγιόχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ | ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω | κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, | δὸς δὲ πάλιν ἐπὶ νῆας ἐυκλείας ἀφικέσθαι, | ; 16,514 - κλῦθι, ἄναξ, ... (2523) ἀλλὰ σύ περ μοι, ἄναξ, τόδε καρτερὸν ἕλκος ἄκεσσαι, | ; 23,770 - κλῦθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖιν. | ; 2,56 - κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος | ... (2.72.) ἀλλ' ἄγετ' αἴ κεν πως θωρήξομεν υἷας Ἀχαιῶν. | ; 18,52 - κλῦτε, κασίγνηται Νηρηίδες, ὄφρ' ἔυ πᾶσαι | εἴδετ' ἀκούουσαι, ὅσ' ἐμῷ ἔνι κήδεα θυμῷ. | ; 10,284 - κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη· | σπεῖό μοι, ὡς ὅτε πατρὶ ἅμ' ἕσπεο Τυδέι δίῳ | ἐς Θήβας, ; 3,86 - κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί, | μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν. | ; 3,97 - κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει | θυμὸν ἐμόν· ; 3,304 - κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί· | ἤτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν | ; 3,456 - κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι· | νίκη μὲν δὴ φαίνετ' Ἀρηιφίλου Μενελάου· | ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήματ' ἅμ' αὐτῇ | ἔκδοτε, ; 7,67 - κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί, | ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει. | ; 7,348 - κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι, | ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει | ; 7,368 Repetition of the preceding. ; 8,5 - κέκλυτέ μευ, πάντές τε θεοὶ πάσα

τε θέαινα, | ὄφρ' εἴπω, τά μοι θυμὸς ἐνὶ στήθεσσι κελεύει. |; 5.419 – κεκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι. | ... (l. 502) ἀλλ' ἤτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ | δόρπα τ' ἐφοπλισσώμεθα; 17.220 κέκλυτε, μοῦνοι φύλα περιπτιόωντ' ἐπικούρων· | --- (l. 227) τώ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω | ἠὲ σαωθήτω; 19.101 – κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναι, | ὄφρ' εἴπω, τά μοι θυμὸς ἐνὶ στήθεσσιν ἀνώγει. |. Of these examples, 7 are addressed to gods by a mortal; 11 are from a hero to the [illegible] or the Trojans or both; one is from Thetis to her sisters; one from Zeus to the gods and goddesses. There is of course no present tense. The imperative of this verb appears to be a mere device for introducing a speech or prayer, or for attracting the attention of the hearer, or for requesting that the prayer which is to follow be granted. There are certain characteristic features that are present when this verb is used. In 18 out of the 20 instances, before the oral request, command, or narrative that is introduced by the imper. is actually expressed, we have (1) a reminder of past favors to the god; or (2) the reason for making the request or speech is introduced by a γάρ clause or ὄφρα clause. Because of this separation of the κλῦθι etc. from the actual discourse which it introduces, it seems apparent that the usage is merely interjectional [illegible]

In other words, the sense is not 'hear these words of mine' but rather 'your attention now'.* The progress or development of the speech is not in the mind of the speaker when he utters the κλῦθι, but it is intended merely as a device to rivet the attention of his hearers. In 18 out of the 20 instances, the main part of the speech, which follows the parenthetical expressions noted above, contains either an imperative, a hortatory subjunctive, or an optative of wish, so that the conclusion is sound that, in the Iliad at least, Homer's main use of κλῦθι is to introduce expressions of that nature.

[illegible] - 14,236; 16,524. Commands 14,2[illegible] κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὄσσε φαεινώ, |; 16,524 - τόδε καρτερὸν ἕλκος ἄκεσσαι, | κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ; 14,236 is addressed to Sleep, 16,524 to Apollo. The idea of 'attainment' together with that of the power of the god† is sufficient to account for these aorist uses. In addition, in 14,236 the αὐτίκα clause shows that the action of the κοίμησον is not to be regarded as a gradual process of lulling. Cf. Delbrück, SF. [illegible]

[illegible] κομείτων - 8,109. Command. τούτω μὲν θεράπον τε κομείτων. Iterative 'take care of' (horses.) Prescribes 'conduct'.

[illegible] κόμιζε - 6,490. ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, |. Conduct, prescribe.

κόμισαι - 5,359 Command. Aphrodite to Ares. φίλε κασίγνητε, κόμισαί τέ με

* This would contain the idea of 'attainment'. † See pp. 13[illegible]

δός τέ μοι ἵππους, l. nothing significant except that the command is to a god,* and 'attainment' is probably expressed. Cf. Delbrück, SF [illegible]

κρήηνον - 1,41; 1,504 Commands. Both in the expression δε μοι κρήηνον ἐ ἔλδωρ. Both are addressed to a god. 'attainment' denoted *

ἐπικρήηνον - 1,455; 8,242; 16,238. Commands 1,455 - ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ; 8,242 - ἀλλά, Ζεῦ, τόδε περ μοι ἐπικρήηνον ἐέλδωρ/ 16,238 - a repetition of 1,455. All addressed to gods, and denoting 'attainment' with possibly the idea of the power of the god *

κρῖνε - [illegible] Command κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,/ Nothing significant. Possibly the various steps in the action are thought of. To say the least, the action could hardly be conceived as a unit in the [illegible]

κτεῖνε - 21,95. Prohibition μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι/ This prohibition certainly appears to be of the durative type when the circumstances are considered. Achilles has raised his spear to slay Lycaon; L - grasps the spear, prevents him, then prays for his life to be spared. The meaning is 'don't be striving to kill me'. Therefore, we have a corrative force that throws the prohibition into the durative type. Cf. Delbrück, VS. II 38, 46 [illegible]

κτερέϊζε - 23,646 Command ἀλλ' ἴθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερέϊζε/

* Supp. 139 238

adurative command. Perform the funeral rites. The descriptive [illegible] is [illegible]. Insolent conduct.

[illegible] λαβέ - 1,407; 15,229; 24,465 [illegible] 1,407 - τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων, |; 15,229 - ἀλλὰ σύγ' ἐν λείρεσσι λάβ' αἰγίδα θυσανόεσσαν, |; 24,465 - τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλείωνος |. These are all examples of [illegible]. Homer, in both Iliad and Odyssey, uses nothing but the aorist of this verb in all moods. Cf. Delbrück, VS, II [illegible]

[illegible] λελαθέσθω (aor. imper.) - 16,200. Prohibition. Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω, | the [illegible] use of the aor. imper. in a prohibition. It has the same force as would the aor. subj. under similar circumstances, i.e. it is a command for the future strictly; "do not when the battle is on" [illegible]. Cf. Monro (H. G. Sec. 328); Delbrück, SF., 4,120; Eleanor Purdie, IF, 9,83; Delbrück, VS, II 232; Stahl, 232, 1; C. Stentze, Zeitschrift für vergleichende Sprachforschung, 43 [illegible]

[illegible] κατάλεξον - 10,384; 10,405; 24; 380; 24,407; 24,656. Commands. 10,384; 10,405; 24,380 and 24,656 all in the verse: ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, |; 24,407 - εἰ μὲν δὴ θεράπων Πηληιάδεω Ἀχιλῆος | εἴς ἄγε δή μοι κάσαν [illegible] ην κατάλεξον, |. Three of the examples request an answer to an alternative presented*. 10,405 asks for an answer to a series of questions [illegible]

* See articles on the alternative §§. 150, 241

be regarded as being supplied. 24,658 a request for an answer to one definite question. In all the meaning is 'tell' never 'relate' or 'afford'.

Non-duratives

[illegible] λέξον [illegible] Command. λέξον νῦν με τάχιστα, Διοτρεφές, . Nothing significant. Probably expresses 'attainment'. Mutzbauer translates 'lass mich zur Ruhe gehen'.

λέξεο - 9,617; λεξάσθων - 9,67. Commands. οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων | εὐνῇ ἐνι μαλακῇ; 9,67 - φυλακτῆρες δὲ ἕκαστοι | λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός. | Nothing significant. The participle μίμνων in 9,67 does not describe the action of λέξεο (for this distinction, see the article on the participle, p. [illegible]), so there is no exception here to the rule for the descriptive participle.

λέξο - 24,650. Command. ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, . Nothing significant.

[illegible] λέγεσθε, 8,507 Command. οἶνον δὲ μελίφρονα οἰνίζεσθε | σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε. | There is no idea of attainment here. No limit is set as to quantity, and so the bringing is emphasized rather than the attainment of the quantity sufficient. Possibly the tense may include the picture of the host* at work, busy with the preparations. cf. Stahl, 159[3]

* [illegible]

λεῖπε. 17,13 Command. λάζεο λεῖπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα. | nothing significant.

λίπετε - 2 times. 10,443; 19,403 Command and prohibition. 10,443 - ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν, | ἠέ με δήσαντες λίπετ' αὐτόθι νηλέι δεσμῷ, | ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο, | ἠὲ κατ' αἶσαν ἔειπον ἐν ὑμῖν ἦε καὶ οὐκί. | ; 19,403 - μηδ' ὡς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα. | (Achilles to his steeds) In the first example the alternative may have some effect, giving the idea of 'do the one thing or the other'. See the article on the alternative p. [illegible] The second example is the rare prohibition with the aor. imper. The construction is similar in effect to that with the aor. subj., i.e. the command applies to the future and is not of 'the durative type'. See p. 260.

λίπησθον - [illegible] ἵππους δ' Ἀτρείδαο κιλάνετε, μηδὲ λίπησθον, | This seems like a prohibition of 'the durative type' ('do not be left behind as you now are') but it may have the future in view as the construction would lead one to expect. ['do not be left behind when the goal is reached')]. The latter interpretation is of necessity the correct one.

This verb is very difficult and it is hard to discern any difference between the pres. and the aor. use. However, this is not saying that there is no difference. Delbrück (VS, II 107) says of this verb,

rechter Unterschied zwischen Aorist und Präsens lässt sich nicht finden. Mutzbauer giebt dem ersteren die Bedeutung 'zurücklassen, dahinlassen, verlassen, im Stich lassen,' dem zweiten 'lasse, lasse zurück, lasse stehen, lasse liegen.'"

127. λῆγε - 1,210; 21,359. Commands 1,210 - ἀλλ' ἄγε λῆγ' ἔριδος μηδὲ ξίφος ἕλκεο χειρί | 21,359 - λῆγ' ἔριδος· Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεὺς | ἄστεος ἐξελάσειε. Nothing significant in context or wording to show how the idea was conceived. However, Homer does not use the aor. imper. of this verb in either Iliad or Odyssey

ἀπόληγε - 13,230 τὼ νῦν μητ' ἀπόληγε κέλευέ τε φωτὶ ἑκάστῳ. | the durative type' and conduct for the battle prescribed

128. λίσσεο - 24,467. Command. τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλείωνος | καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠυκόμοιο | λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνῃς. | The attitude of supplication has been mentioned before the command, and for this reason the wordiness of the picture may be emphasized.

λίσαι - 1,394. Command. ἐλθοῦσ' Οὔλυμπον δὲ Δία λίσαι, εἴ ποτε δή τι | ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ. | [illegible]

Delbrück, VS., II 39,99 [illegible]

[illegible] καί μιν ἔπειτα | [illegible]

πρὸ φέρων λοῦσον ποταμοῖο ῥοῇσι | χρῖσόν τ' ἀμβροσίῃ, ; nothing significant. The command is to a God* and this idea and 'attainment' probably explain the construction.

λύε - 10,480. Command οὐδέ τι σε χρὴ | ἑσταμέναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους· |. nothing significant except that from the context the meaning is, 'let your duties be the attending to the horses; or else you attend to the killing of the men, and the horses will be my concern.' In other words, this passage has a kind of durative feel although there is nothing particularly significant to indicate it.

λῦσον - 24,137; 24,555; λύσατε - 8,504. Commands. 24,137 - ἀλλ' ἄγε δὴ λύσον, νεκροῖο δὲ δέξαι ἄποινα. |; 24,555 - ἀλλὰ τάχιστα | λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω·; 8,504 - ἀτὰρ καλλίτριχας ἵππους | λυσαθ' ὑπ' ἐξ ὀχέων, παρὰ δὲ σφίσι βάλλετ' ἐδωδήν. |. The first two refer to the body of Hector; the last used of horses. In the first two instances the idea 'of attainment' is present. The aorist in the last is a little hard to distinguish from the present in 10,480. In 24,555, I do not think the τάχιστα has any effect (Cf. separate article on τάχιστα § 132 † Cf. Stahl, 159[2]; Delbrück [illegible]

μάρναο - 15,[illegible]

* See pp. 139, 236. † See also Gildersleeve, S.C.G., 405

δόρυ καὶ τάκος ὠμῷ | μάρναο τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαεύς. |; 16,497 - αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο λαλκῷ. | In structions for 'conduct' in each case - the verb is only used in the pres. + imperf. in Homer. Cf. Delbrück, VS., II 47 + 57.

[illegible] μάστιε - 17,622. Command μάστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι | A durative usage. The εἴως κε is significant. 'Conduct' is prescribed.

133 μαλέσθω - 16,209; 19,153, μάλεσθον - 7,279; μάλεσθε - 15,494. Commands, 3, prohibitions. | 16,209 - ἔνθά τις ἀλκίμον ἦτορ ἔλων Τρώεσσι μαλέσθω. |; 19,153 - ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαλέσθω. |; 7,279 - μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάλεσθον | ; 15,494 - ἀλλὰ μαλεσθ' ἐπὶ νηυσὶν ἀολλέες ; 7,279 is a prohibition of the durative type. The other examples prescribe conduct. In 16,209 the ἀλκίμον ἦτορ ἔλων (descriptive of the action) is significant,* and in 19,153 the μεμνημένος. Homer uses the aor. of the verb, but not in the imper.

[illegible] μεμάτω - 4,304; 20,355. [illegible] μηδέ τις ἱπποσύνῃ τε καὶ ἠνορέῃφι πεποιθὼς | οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάλεσθαι, | ; 20,355 - ἀλλ' ἄν' ἀνὴρ ἀντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάλεσθαι. | The prohibition is not of the durative type but conduct is prescribed; the same is true of 20,355. [illegible]

See articles on the participle pp. 133, 206

[illegible] μεγαλίζεο - [illegible] 9. [illegible] μηδὲ μεγαλίζεο θυμῷ. | ἀλλὰ καὶ αὐτοί περ πονεώμεθα. Prohibition not of the durative type. [illegible]

[illegible] μεδέσθω - 2.384 Command. εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω. |. Conduct prescribed. The change from the acc. infinitives just preceding is instructive. [illegible]

μείρεο - 9.616. Command. ἶσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς. | Evidently a durative use. Cf. Delbrück, VS., II 39.

μελέτω - 3 times - 15,231; 24,152; 24,181; μελόντων - 18,463; 19,29. Four [illegible] one command [illegible] σοὶ δ' αὐτῷ μελέτω, ἑκατηβόλε, φαίδιμος Ἕκτωρ | 24,152 - [illegible] τι οἱ θάνατος μελέτω φρεσὶ μηδέ τι τάρβος. |; 24,181 - a repetition of the preceding, with τοι for οἱ.; 18,463 - θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων. |; 19,29 - τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων. |. All these are durative uses. In addition, 18,463 and 19,29 are prohibitions of the durative type. Homer does not use the acc. of this [illegible]

μένε - 6,258; 8,96; 10,370; μενέτω - 15,195, μενόντων - 23,160, 23,674. [illegible] commands 6,258 - ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω, | 8,96 - ἀλλὰ μέν, ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα. |; 10,370 - ἠὲ μέν', ἠέ σε δουρὶ κιλήσομαι·; 15,195 - ἀλλὰ ἔκηλος, | καὶ κρατερὸς περ ἐών, μενέτω τριτάτῃ ἐνὶ μοίρῃ. |; 23,160 - [illegible]

πονησόμεθ', οἷσι μάλιστα | κηδεός ἐστι νέκυς· παρὰ δ' οἱ ταχὺ ἄμμι μενόντων. | 23, 674 - κηδεμόνες δὲ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων, | οἵ κε μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα. |

The situation with this verb is rather difficult. The verb itself is of its own nature durative apparently. Hence one would naturally expect only the present imperative in commands. But the aor. imper. of the verb and of its compounds does occur. The individual instances will now be considered to see if Homer's usage offers anything significant to clear up the difficulty. In 6, 258 Hecuba tells Hector to remain that she may bring him wine and that he may first offer a libation to Zeus and then refresh himself by drinking. Here the duration of the 'remaining' is emphasized by the enumeration of the separate acts that are to take place while it (the remaining) is in progress. In addition the clause ὄφρα ... οἶνον ἐνείκω follows. Monro [H. 4 Sec. 287(b)] translates this, 'stay till I bring (= giving me time to bring).' If the ὄφρα does here retain anything of its temporal force, then the present of μενε is still further explained.* 8, 76 (Diomede to Odysseus) which also contains an ὄφρα clause may possibly be explained [illegible]

* See articles on ὄφρα [illegible]

Again, the defence of Nestor is emphasized and this of course, must have its time coextensive with that of the μένε. 10,370 (Diomede to Dolon) is evidently a command to wait until Diomede and Odysseus come up with Dolon. Possibly the meaning is 'wait (until I overtake thee) or I shall overtake thee with my spear.' At any rate the idea of waiting in the very spot he then occupies must be the correct one here, and the idea of 'stop' (which would be the aor. meaning) is not contained in the verb. 15,195 (Poseidon speaking of Zeus) is a command prescribing a course of conduct to be followed hereafter by Zeus. The adj. ἐκήλος is also significant here.* 23,160 - In this passage the time of the πονησόμεθ' coincides with that of the μενόντων. In 23,674 the descriptive word ἀολλέες may have some influence. Besides, the idea of remaining until the end of the contest is clear. In all of these instances, therefore, the duration of the remaining is emphasized in some way external to the verb of remaining itself.

μείνατε - 2,299 Command. τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαώμεν, | ἢ ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί. | (Odysseus to the Greeks eager to leave Troy and return home). Here, apparently, the durative element is as clearly present as in the instances above.

* See p. 235

τλῆτε and the ἐπὶ χρόνον both make this clear. However, I have a suspicion that this use of the aor. is not so much a command to remain as it is a command not to depart. It will be noticed here that the eagerness of the Greeks to depart is made clear, and the command is issued to counteract this eagerness. It really, therefore, equals a command not to depart. In the examples with the pres. imper. no such desire or determination on the part of the person addressed is apparent. This theory, as here stated, is tentative and nothing is asserted for it.* A larger body of examples would be necessary to prove it and these would be forthcoming in the tragic, [illegible] in all probability.

παρμένετε - [illegible] Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, | παρμένετ' οὔ τοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί. |. Nothing significant.

ἐπίμεινον - 2 times - 6,340; 19,142. Commands 6,340 - ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήια τεύχεα δύω· | ; 19,142 - εἰ δ' ἐθέλεις ἐπίμεινον, ἐπειγόμενός περ Ἄρηος· |. Apparently nothing significant. However, it is to be noted that in each case an alternative is presented so that the idea of 'do the one thing or the other' ('attainment') may have

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* For a more probable explanation see εἰς ὅ κεν [illegible] p. [illegible]

† See the alternative pp. 150, 241.

On the verb cf. Prof. Moller, The Imperfect and the Aorist in Greek, A. J. P. Vol. XVI p. 175; E. Moller, Philologus, [illegible] ; Mutzbauer, [illegible]

μετάλλα - 1,550. Prohibition μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα. | 'The durative type'

141. μήδεο - 2,360. Command. ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο πείθεο τ' ἄλλῳ | Nothing significant but seems durative. Possibly conduct prescribed. Homer does not use the ac. [illegible]

μήνιε - 1,422. Command. ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ἰσκυπόροισι | μήνι' Ἀλαιοῖσιν. Conduct prescribed. Durative. The παρήμενος is significant.

μητιάασθε - 22,174. Command. Zeus to the gods. [illegible] ἄγετε φράζεσθε, θεοί, καὶ μητιάασθε, | ἠέ μιν ἐκ θανάτοιο σαώσομεν ἠέ μιν ἤδη | Πηλείδῃ Ἀχιλῆι δαμάσσομεν ἐσθλὸν ἐόντα. |. Seems to violate the rule for the alternative. (See the article on the alternative p. [illegible]). Probably a durative idea.

μιμνήσκεο - 22,268. Command. παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ | αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν. | Nothing significant. Appears to denote 'conduct' for the [illegible]

μνῆσαι - 10,509; 15,375; 22,84; 24,486; μνησάσθω - 17,671; μνήσασθε - 10 times - 6,112; 7,371; 8,174; 11,287; 15,487; 15,661; 15,734; 16,270; 17,185; 18,299. [illegible]

[illegible] νόστου δὴ μνῆσαι, μεγαθύμου Πιδέος υἱέ, [illegible]

γλαφυρας.; 15,375 - τῶν μνῆσαι καὶ ἄμυνον Ὀλύμπιε, νηλεὲς ἦμαρ,|; 22,84 - τῶν μνῆσαι, φίλε τέκνον, ἄμυνε δὲ δήιον ἄνδρα|; 24,486 - μνῆσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,|; 17,671 - νῦν τις ἐνηείης Πατροκλῆος δειλοῖο|μνησάσθω'; 6,112; 8,174; 11,287; 15,487; 15,734; 16,270; 17,185; all in the verse: ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,; 7,371 and 18,299 in the verse: καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος'|; 15,662 - ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θεσθ' ἐνὶ θυμῷ|ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος|καί- [illegible] ἠδ' ἀλόλων καὶ κτήσιος ἠδὲ τοκήων,|. Mutzbauer gives as some of the aor. meanings: "act. 'ins Gedächtnis rufen'. med. 'seine Gedanken richten auf', 'sich ins Gedächtnis rufen', 'besinne dich auf' vergl. Ω 486 O 662 Ω 504 509 etc. etc." Of course these meanings are all possible in the passages given above, but there is nothing in the context to show it. In fact, in nearly all of them, a durative meaning would seem more probable if it were not for the aor. tense; 'be mindful of'. The situation with regard to this verb cannot be cleared up from the standpoint of the [illegible] ferative. Cf. Delbrück, VS., II 179; Eleanor Purdie, [illegible]

μίμνε - 6,431; 22,38; μιμνέτω - 6,69; 19,189; μίμνετε - 2,331; 19,190. Commands 4; prohibitions, [illegible] ἀλλ' ἄγε [illegible]

μιμν' ἐπὶ πύργῳ, | ; 22,38 - Ἕκτορ, μή μοι μίμνε, φίλον τέκος ἀνέρα τοῦτον ἰοῖος ἄνευθ' ἄλλων, ; 6,69 - μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε | μιμνέτω, ὡς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται, | ἀλλ' ἄνδρας κτείνωμεν ; 19,189 - αὐτὰρ Ἀχιλλεὺς | μιμνέτω αὖθι τέως περ, ἐπειγόμενος περ Ἄρηος | ; 2,331 - ἀλλ' ἄγε μίμνετε πάντες ἐυκνήμιδες Ἀλαιοί, | αὐτοῦ, εἰς ὅ κεν ἄστυ μέγα Πριάμοιο ἕλωμεν. | ; 19,190 - μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα | ἐκ κλιτίης ἕλθῃσι. . The prohibition in 6,69 is not of the durative type but prescribes conduct. 22,38 is of the durative type. In 2,331 the duration is emphasized by the clause with εἰς ὅ κεν (see article p. 1[illegible]). This is the same speech in which the aor. μείνατε above was found. In 19,189 the [illegible] is significant. In 19,190 the same force must be present as in 19,189 and the pictorial ἀολλέες may have its effect. Cf. Stahl, 232[1]; Delbrück, VS., II p. 26.

μινύριζε - 5,[illegible] μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε | . The durative type [illegible] See pp. [illegible]

μυθήσασθε - 6,376 Command εἰ δ' ἄγε μοι, δίμνα [illegible] μυθήσασθε | πῇ ὄβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο: | ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐυπέπλων | ἢ ἐς Ἀθηναίης ἐξοίχεται, ; See the article on the alternative pp. 150, 241

νείκει - 10,249 Prohibition Τυδείδη, μήτ' ἄρ με μάλ' αἴνει [illegible]

νείκει 1. Not of the durative type, but prescribes conduct.

149. νεμέσα 10,145; 16,22. Prohibitions μὴ νεμέσα τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιούς. 1; 16,22 – a repetition of the preceding. These are not the durative type but seem to prescribe conduct.

νεμεσήσετ' – 15,115 Prohibition μὴ νῦν μοι νεμεσήσετ' Ὀλύμπια δώματ' ἔχοντες, | τίσασθαι φόνον υἱὸς ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 1. The prohibition refers to the future and seems to prescribe conduct as did the two presents above. However a definite act is here mentioned as likely to provoke resentment.

νεμεσσήθητε – 16,544. Command. ἀλλά, φίλοι, πάρστητε, νεμεσσήθητε δὲ θυμῷ, 1. The situation in this passage is not clear. It may mean, "let your indignation arise." Cf. Stahl, 232[2]; Delbrück, VS., II 235.

νεμεσιζέσθω – 17,254 Command. ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ 1. Conduct for battle prescribed. The τις emphasizes the general nature of this command.

νεέσθω – 3,159; 23,662 Commands. 3,159 – ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω, | μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο. 1; 23,662 – ἡμίονον ταλαεργὸν ἄγων κλισίην δὲ νεέσθω 1. 3,159 – nothing significant. 23,662 – The descriptive present participle probably significant. (See article p. 13[illegible]) and ἔρχομαι # 79 [illegible]

[illegible] κατάνευσον - 1,514. Command. Thetis to Zeus. νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον, l. Non-durative.

[illegible] νηησάσθω - 9,137. Command. εἰ δέ κεν αὖτε | ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι, | νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηησάσθω | εἰσελθών, . 'If the gods permit us to take Troy, (then) let him fill his ship etc.' (Attainment) Thrown into the future in away that prevents the details on the development of the act from being [illegible]

[illegible] νίζε - 11,830. Command. μηροῦ δ' ἔκταμ' ὀιστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν | νίζ' ὕδατι λιαρῷ, ἐπὶ δ' ἤπια φάρμακα πάσσε, l. nothing significant unless the mention of the means (ὕδατι) [illegible] Cf. Delbrück, VS., II [illegible]

155 νόει - 9,600 [illegible] σὺ μή μοι ταῦτα νόει φρεσί, . The durative type.

νόησον - 20,310. [illegible] ἐννοσίχαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον | Αἰνείαν, ἤ κέν μιν ἐρύσεαι ἦ κεν ἐάσεις. l. See the article on the alternative [illegible] Cf. Delbrück SF., 4,[illegible]; [illegible] Pindar, IF., 9,73; H. Meltzer, IF., 12 (1901) [illegible]

[illegible] ὀδύρεο - 24,549 [illegible] ἄνσχεο, μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν. l. 'The durative type.' Cf. Delbrück, VS., II 36, [illegible]

[illegible] ἴστω - 5 times - 7,411; 10,329; 15,36; 15,217; 19,258. Commands [illegible]

ὅρκια δὲ Ζεὺς ἴστω ἐρίγδουπος πότις Ἥρης. |; 10,329. ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πότις Ἥρης, |; 15,36 - ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθε | καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ,; 15,217 - ἴστω τοῦθ', ὅτι νῶιν ἀνήκεστος χόλος ἔσται. |; 19,258 - ἴστω νῦν Ζεὺς πρῶτα θεῶν ὕπατος καὶ ἄριστος, |. All used in calling a god to witness except 15,217. The imper. seems to have the same meaning as has the verb in the indicative, and is therefore durative. Nothing significant, however. Cf. Delbrück, VS. [illegible]

[illegible] οἴζυε [illegible] ἀλλ' αἰεὶ περὶ κεῖνον οἴζυε καί ἑ φύλασσε, | εἰς ὅ κέ τ' ἢ ἄλοχον ποιήσεται ἢ ὅ γε δούλην. |. Denotes 'conduct' ironical. The durative force evinced by the αἰεὶ and the εἰς ὅ κε

159. οἰνίζεσθε - 8,506 Command. ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια μῆλα | καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε | σῖτόν τ' ἐκ μεγάρων,. Nothing significant. Cf. Stahl, 159[2] Mutzbauer, 'den Wein holen'

[illegible] ὀΐστευσον - 4,100. Command. ἀλλ' ἄγ' ὀΐστευσον Μενελάου κυδαλίμοιο, |. [illegible]; denotes [illegible]

[illegible] ὄλεσσον - 17,647 Command [illegible] ἐν δὲ φάει καὶ ὄλεσσον, ἐπεί νύ τοι εὐάδεν οὕτως. |. A case of command to a god in which attainment is probably the governing idea. Cf. article on commands to [illegible]

ἀπολέσθω - 17,227 [illegible] τώ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω

ἠὲ σαωθήτω·. Denotes 'attainment'. See article on the alternative p. 150

Cf. Delbrück, VS. II 55 [illegible]

[illegible] ἐφομαρτεῖτε - 12,412; ἐφομαρτεῖτον 8,191; 23,414. Commands 12,412 - ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἀμείνον.|; 8,191 - ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν | ἀσπίδα Νεστορέην.; 23,414 - ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον ὅττι τάχιστα·|. The idea of accompaniment contained in the verb is probably sufficient to account for the presence of ἔρχομαι #79 (2); ἴθι #56 (5). In addition, in 8,191 and 23,414 the addition of σπεύδετον probably renders the action more picturesque.

[illegible] ὀμνυθι - 23,585. Command. ἵππων ἅψαμενος γαιήοχον ἐννοσίγαιον | ὄμνυθι μὴ μὲν ἑκὼν τὸ ἐμὸν δόλῳ ἅρμα πεδῆσαι.|. The χερσὶν ἔχε ῥαδιτήν in l. 583 may have some effect. This renders the picture very vivid.

ὀμνυέτω - 19,175. Command. ὀμνυέτω δέ τοι ὅρκον, ἐν Ἀργείοισιν ἀναστάς, | μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι·| nothing significant.

ὄμοσσον - 4 times - 1,76; 10,321; 14,271; 19,108. Command. [illegible] τοὶ γὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καί μοι ὄμοσσον | ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.|; 10,321 - ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο καί μοι ὄμοσσον, | ἦ μὲν τοὺς ἵππους τε καὶ ἅρμαθα [illegible]

κῷ | δωσέμεν, ; 14,271 - ἄγρει νῦν μοι ὄμοσσον ἀάμπτον ἔτεγός ὕδωρ | . (l. 275) ἦ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὁπλοτεράων, | ; 19,108 - εἰ δ' ἄγε νῦν μοι ὄμοσσον Ὀλύμπιε, καρτερὸν ὅρκον, | ἦ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν . Nothing particularly significant. Note that in 10,321 and 14,271 the descriptive terms (cf ὄμνυθι) do not influence the construction. For 14,271 cf. article on ἄγρει. For 19,108 cf article on εἰ δ' ἄγε [illegible] It is interesting to note that ὄμοσσον was in each case used of an oath that one will do something in the future, the present imperatives of oaths that one has not done something in the past. Cf. Delbrück VS., II 55

[illegible] ὀνείδισον - 1,211 [illegible] ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεται περ. | . Cast in his teeth how it will be' (heap.). Nothing [illegible] Cf. E. Moller, Philologus, 6 (1851) p. 127.

[illegible] ὄπαζε - 14,358. Command. Sleep to Neptune. πρόφρων νῦν Δαναοῖσι, Ποσείδαον, ἐπάμυνε, | καὶ σφιν κῦδος ὄπαζε μίνυνθά περ, ὄφρ' ἔτι εὕδει | Ζεύς, . A durative use as is shown by the μίνυνθα and the ὄφρα clause. Denotes conduct'. Cf δίδωθι in the od.

ὄπασσον - 7,205; 16,38. Commands. 7,205 - εἰ δὲ καὶ Ἕκτορά περ φίλεεις καὶ κήδεαι αὐτοῦ, | ἴσην ἀμφοτέροισι βίην καὶ κῦδος ὄπασσον. | ;

16,38. ἀλλ' ἐμέ περ πρόες ὦλ', ἅμα δ' ἄλλον λεὸν ὀπάσσον | Μυρμιδόνων,. Nothing significant. In 16,38 note the failure of the accompaniment rule (See ἴθι, ἔρχεο and ἐφομαρτεῖτε).

ὀπάσσεαι - 10,238 (Aor. subj according to Leaf and Ameis-Stentze Fut. indicative according to La Roche and Faesi, as well as Behring (Index Homericus.) Prohibition. μηδὲ σύγ' αἰδόμενος σῇσι φρεσὶ τὸν μὲν ἀρείω | καλλείπειν, σὺ δὲ λείρον' ὀπάσσεαι αἰδοῖ εἴκων, | ἐς γενεὴν ὁρόων, μηδ' εἰ βασιλευτερός ἐστιν. |. A regular prohibition for the future as would naturally be expected if this really is a subjunctive* cf Delbrück, SF, 4,87.

166. ὄψεσθε - 24,704. (Aor. imper. according to Leaf, Ameis-Stenze, Van Leuwen. Fut. indicative according to Faesi.) Command. ὄψεσθε, Τρῶες καὶ Τρῳάδες, Ἕκτορ' ἰόντες, | εἴ ποτε καὶ ζώοντι μάλης ἐκνοστήσαντι | χαίρετ'. A command to the Trojans to go out to view the body of Hector.

εἰσοράασθε - 23,[illegible] Command. ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε | ἵππους. The ἐν ἀγῶνι καθήμενοι is significant. See the article on the participle pp. [illegible]

ἴδε - 17,179. Command. ἀλλ' ἄνε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε ἔργον, | Nothing significant. [illegible]

Cf. Eleanor Purdie, IF, 9,[illegible]; H. Mutzer, IF, [illegible]

* See article on prohibitions [illegible]

167. ὀρεξάσθω - 4,307. Command. ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἅρμαθ' ἵκηται. | ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτως. | nothing significant. apparently something like our make a pass at.

168. ὄρινε - 21,313. Command. ἵστη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε | φιτρῶν καὶ λάων, . nothing significant, but see ἵστη.

ὀρίνῃς - 24,[illegible] Prohibition. τὼ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς, |. It is hard to distinguish just what kind of prohibition this really is. The question all turns on the origin of the θυμόν which seems to be present in the heart of Achilles. Priam seems to have done nothing at all to exasperate Achilles and, in that case the θυμόν is his anger at the death of Patroclus. The prohibition in that case will be not of the [illegible] type but for the future I think thing this is the most probable interpretation, otherwise Homer would here violate an almost [illegible] *[illegible]

169. ὄρνυθι - 6,363; 15,475; 19,139; ὄρνυτε - 15,718. Commands 6,[illegible] - ἀλλὰ τυγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός. |; 15,475 - αὐτὰρ χερσὶν ἑλὼν δολιχὸν δόρυ καὶ τάκος ὤμῳ | μάρναο τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαούς. |; 19,139 - ἀλλ' ὄρσευ πόλεμον δὲ καὶ ἄλλους ὄρνυθι λαούς. |; 15,718 - οἴσετε πῦρ ἅμα δ' αὐτοὶ ἀολέες ὄρνυτ' ἀυτήν | 6,[illegible]. Nothing significant. The others denote conduct [illegible]

of the host' is also present.

ὄρνυσθε - 6 times - 4,507; 5,102; 12,440; 23,707; 23,753; 23,831. Commands 4,507 - ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε λάρμης | Ἀργείοις, ; 5,102 - ὄρνυσθε Τρῶες μεγάθυμοι, κέντορες ἵππων | ; 12,440 - ὄρνυσθ' ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τεῖχος | Ἀργείων ; 23,707; 23,753; 23,831 all in the verse: ὄρνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθε (πειρήσεσθον.) |, the formula used by Achilles in announcing the various contests in the funeral games. The first three examples have nothing significant except that they are commands for the battle. In the last three the meaning is not so clear. If the meaning is 'arise', as it is sometimes translated, the present hardly seems the natural tense. But may the meaning not be 'bestir yourselves' or, in other words may it not be a summons to make ready for the contest? If so, 'conduct' is prescribed.

ὄρσο - 4,204; 5,109; 24,88; ὄρσεο - 4 times - 3,250; 16,126; 18,170; 21,331; ὄρσευ - 4,264, 19,139. All commands 4,204 - ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων, |; 5,109 - ὄρσο, πέπον Καπανηιάδη, κατὰ βήσεο δίφρου, | ; 24,88 - ὄρσο, Θέτι, καλέει Ζεὺς ἄσθιτα μηδέα εἰδώς. | ; 3,250 - ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι | Τρώων ... ; 16,126 - ὄρσεο, Διογενὲς Πατρόκλεις, ἱπποκέλευθε - ; 18,170 - ὄρσεο, Πηλείδη, [illegible]

των ἐκπαγλοτατ' ἀνδρῶν·|; 21,331 ὄρτεο, κυλλοπόδιον, ἐμὸν τέκος·; 4,264 - ἀλλ' ὄρτευ πόλεμον δ', οἷος παρὸς εὔλεαι εἶναι.| 19,139 - ἀλλ' ὄρτευ πόλεμον δὲ καὶ ἄλλους ὄρνυθι λαούς.|. This use seems almost interjectional and very similar to that of ἄγε and ἴθι, but apparently with more of the force of urgency about it. 'Arise!', 'Up and away!'

ἔπορτον - 5,765. Command. ἄγρει μάν οἱ ἔπορτον Ἀθηναίην ἀγελείην,| nothing significant except the ἄγρει. See the article on ἄγρει p. [illegible] Cf. Delbrück, VS., II 41 § 232.

[illegible] ὀρόθυνον - 21,312. Command. καὶ ἐμπίπληθι ῥέεθρα | ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,| ἵστη δὲ μεγα κύμα,. Nothing significant.

171. ὄτρυνε - 4 times - 4,268, 16,501, 17,559; 19,156; ὀτρύνετον - 12,367. Commands, 4. prohibitions 1. 4,268 - ἀλλ' ἄλλους ὄτρυνε καρηκομόωντας Ἀχαιούς,|; 16,501 - ἀλλ' ἔλεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.|; 17,559 - a repetition of the preceding; 19,156 - μὴ δ' οὕτως ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ.| νηστιας ὄτρυνε προτὶ Ἴλιον υἷας Ἀχαιῶν|; 12,367 - ἑστάοτες Δαναοὺς ὀτρύνετον ἶφι μάλεσθαι.| The prohibition is of the durative type as is shown by the οὕτως. In 12,367 the ἑστάοτες is significant. The other examples probably imply 'conduct' and contain the idea of the [illegible] *

ὄτρυνον - 4 times - 16,495; 17,654; 19,69; 23,49. Commands. 16,495 - πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἀνδρας | πάντῃ ἐποιχόμενος; 17,654 - ὄτρυνον δ' Ἀχιλῆι δαΐφρονι θᾶσσον ἰόντα | εἰπεῖν, ὅττι — ; 19,69 - ἀλλ' ἄγε θᾶσσον | ὄτρυνον πόλεμον δὲ καρηκομόωντας Ἀχαιούς | ; 23,49 - ἠῶθεν δ' ὄτρυνον, ἀναξ ἀνδρῶν Ἀγάμεμνον, | ὕλην τ' ἀξέμεναι . The following distinctions appear between these uses and those of the present: (1) 17,654 applies to one person only, the presents contained the idea of the host. (2) In 23,49 a definite time is mentioned (ἠῶθεν). (3) 19,69 applies to all of the Greeks, as in the case of the presents, but is accompanied by the expression ἀλλ' ἄγε θᾶσσον. (4) 16,495 The πρῶτα is significant. See the article on πρῶτα p. 138. Note that in this passage the πρῶτα apparently overpowers any force the descriptive πάντῃ ἐποιχόμενος may have.

ἐπότρυνον - 15,258 Command. ἀλλ' ἄγε νῦν ἱππεῦσιν ἐπότρυνον πολέεσσι | νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν ὠκέας ἵππους | See the article on ἀλλ' ἄγε νῦν pp. 123, 227. Cf. Delbrück, SV, [illegible]

πεπάλασθε - 7,171. Command. (Reading is uncertain here). (Counted as perfect. Ahrens, according to Leaf's note regards it as aor.). κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάλῃσιν: [illegible] ές seems significant and would probably call [illegible]

Cf. Delbrück, VS., II 205.

173. πάσσε - 11, 830 Command. ἀπ' αὐτοῦ δ' αἷμα κελαινὸν | νίζ' ὕδατι λιαρῷ, ἐπὶ δ' ἤπια φάρμακα πάσσε, |. Cf note on νίζε. nothing particularly significant

Cf. Delbrück, VS., II 3[illegible]

[illegible] παῦε - [illegible] Command. Ἀτρείδη, σὺ δὲ παῦε τεὸν μένος. nothing significant.

παύεο - 9, 260; παύεσθω - 21, 373 Commands ἀλλ' ἔτι καὶ νῦν | παυέ, ἐὰ δὲ χόλον θυμαλγέα; 21, 373 - ἀλλ' ἤτοι μὲν ἐγὼν ἀποπαυτόμεν, εἰ σὺ κελεύεις | παυέσθω δὲ καὶ οὗτος. nothing significant.

ἀπόπαυε - 21, 340. Prohibition. μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὁπότ' ἂν δὴ | φθέγξομ' ἐγὼν ἰάλουτα, τότε σχεῖν ἀκάματον πῦρ |. This expression is clearly durative and equal to a command to keep right on doing. The πρὶν is significant. Not of the durative type.

ἀποπαύεο - [illegible] Command. μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν. This seems like a durative use and descriptive of conduct. Note the παρήμενος in l. 421. Mutzbauer, II 270, says the present stem means 'geringer machen', 'mindern', 'ablassen von', 'mache ein Ende', die Stände vom Kriege zurückhalten [illegible]

πείθεο - 1, 214; 2, 360; 16, 83; πείθου - 14, 235. Commands. 1, 214 - οὐ δ' ἴσχεο, πείθεο δ' ἡμῖν, | 2, 360 - ἀλλ', ἄναξ, αὐτός τ' οὐ μηδὲ πείθεο τ' ἄλλῳ | ; 16, 83 - πείθεο δ', ὡς τοι ἐγὼ μύθων τέλος ἂν φρεσὶ [illegible]

14,235 - ἠμὲν δή ποτ' ἐμὸν ἔπος ἔκλυες, ἠδ' ἔτι καὶ νῦν | πείθευ·

Nothing significant

πίθεσθε - 3 times: 1,257, 1,274, 18,266; πιθέσθων - 9,167 Commands 1,257 - ἀλλὰ πίθεσθ' ἀμφὼ δὲ νεωτέρω ἐστὸν ἐμεῖο. | ; 1,274 - ἀλλὰ πίθεσθε καὶ ὔμμες, ἐπεὶ πείθεσθαι ἄμεινον. | ; 18,266 - ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὧδε γὰρ ἔσται. | ; 9,167 - εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι· οἱ δὲ πιθέσθων. | Nothing significant. In one or two instances the idea may be 'be persuaded' rather than 'be obedient', but the force is not conspicuous enough to enable one to make a statement to this effect. In fact, the aor. use is hard to distinguish from that of the present. But this is not saying that the mental 'feel' was the same to the poet. In 1,274 where πίθεσθε is followed by the present inf. πείθεσθαι one cannot be sure whether the meaning is 'obedience is the better course' or 'to obey (in this instance) is the better course'.

ἐπιπείθεο - 1,565; 4,412. Command 1,565 - ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ. | ; 4,412 - τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ. | In these examples, some of the vividness imparted by the ἀκέουσα and the σιωπῇ probably passes over to the ἐπιπείθεο.

Cf. Aldrich [illegible], SR [illegible]

πειράτω - 8,8; 7,345. Prohibitions. 8,8 - μήτε τις οὖν θήλεια θεὸς πέ γε μήτε τις ἄρσην | πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες | ἀνείτ'.; 7,345 - νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἵλετο καὶ μ' ἀπάτησε, | μή μευ πειράτω εὖ εἰδότος. The first probably denotes 'conduct'. It is not of 'the durative type'. The second means 'make trial'. It is of the durative type.

πείρησαι - 1,302; πειρήσασθε - 8,18. Commands. 1,302 - εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἶδε·|; 8,18 - εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες, |. Both of these seem to mean 'make the attempt'; 'attainment'.

πειρηθήτω - 23,553. Command. τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθήτω, | ὀνδρῶν ἥ κ' ἐθέλῃσιν ἐμοὶ χείρεσσι μάχεσθαι. |. This use is similar to those of [illegible] Delbrück, SF., 4,491; G. Müller, Philologus, 6, (1851) p. [illegible] (126.)

177 πειρήτιζε - 7,235 Prohibition. μή τί μευ ἠύτε παιδὸς ἀφαυροῦ πειρήτιζε | ἠὲ γυναικός, ἣ οὐκ οἶδεν πολεμήια ἔργα | The durative type.

[illegible] πελάσσετον - 10,442. Command. ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν, | ἠέ με δήσαντες λίπετ' αὐτόθι νηλέι δεσμῷ, |. It seems impossible to avoid the conclusion that the alternative [illegible]

the tense here. The poet thinks not of the quality of the two acts or of them in their development. He sees before him simply the two acts regarded as words. Do either the one thing or the other. See article on the alternative. pp. 150, 241; Cf. Delbrück, VS., II 87

πέλευ - 24,219. Prohibition μή μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδέ μοι αὐτὴ | ὄρνις ἐνὶ μεγάροισι κακὸς πέλευ·. The durative stage. Cf. Delbrück, VS., II 88 & 108.

πέμπε - 16,671 Command. πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι, | nothing significant unless the idea of accompaniment is so.

πέμψον - 10,464; 24,310; 24,430. Commands to Zeus, Athena and Stormwind (but in the character of a youth.). 10,464 - ἀλλὰ καὶ αὖτις | πέμψον ἐπὶ Θρῃκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς. |; 24,310 - πέμψον δ' οἰωνόν, ταλὺν ἄγγελον, ; 24,430 - ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον. | αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεοῖσιν, |. In the first two examples the idea of the power of the god to secure instant attainment may enter.* The last example seems non-significant. Cf. Prof. Miller, A.J.P., Vol. XVI p. 165; Delbrück SF., 490; VS., II 237

ἐμπίπληθι - 21,311. Command. ἀλλ' ἔπαιμυνε τάχιστα, καὶ ἐμπίπληθι βέεθρα | ὕδατος ἐκ πηγέων, ; nothing significant. Cf. ἵστη. The command to the river-god does not take the [illegible]

* See pp. 139, 238.

Cf. Delbrück, VS., II 187 [illegible]

[illegible] πῖνε - 14,5. Command. ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἴθοπα οἶνον, | Durative. The καθήμενος is significant; 'conduct' [illegible]

Cf. Delbrück, VS., II 59[illegible]

[illegible] ἔμπεσε - 16,81. Command. ἀλλὰ καὶ ὡς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων | ἔμπεσ' ἐπικρατέως, . The descriptive ἀμύνων is probably responsible for the present here. Cf. Delbrück, SF, 4,90.

184. πιφαύσκεο - 21,99; 21,333. Prohibition and Command. 21,99 - νήπιε, μή μοι ἄποινα πιφαύσκεο μηδ' ἀγόρευε· | ; 21,333 - ἀλλ' ἐπάμυνε τάλιστα, πιφαύσκεο δὲ φλόγα πολλήν. | [illegible] The prohibition is of the durative type. The command is non-significant. Note that the command is addressed to a god. See pp. 139, 238

185. ἄμπνυε - 22,222 (Aor. see Monro, [illegible] 31[illegible] and 32[illegible]) Command. ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, . Nothing significant

[illegible] ποίησον - 17,646 Command. Ajax to Zeus. ποίησον δ' αἴθρην δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι· |. The power of the god denoted. Attainment

[illegible] πολεμίζετε - 7,277. Prohibition. μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον· |. 'The durative type'. The μηκέτι is significant. *

188. πόρε - 7,513 Command. ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρῃσιν ἕπεσθαι | τιμήν, . Nothing significant

* See μηκέτι pp. 131, 23[illegible]

[illegible] προμάλιζε - 20,376. Prohibition. Ἕκτορ, μηκέτι πάμπαν Ἀλ, λλῆι προμάλιζε, l. This is probably a conative use. Be not thus anxious to fight etc., since Hector has just expressed his eagerness to contend with Achilles but is not yet actually doing so. If conative, then, of course, of 'the durative type'. The μηκέτι is significant.* But note the αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν of l. 379.

[illegible] ῥέζε - [illegible] ἐξ ἔμεθεν γ' ἐλάσας πεδίον κατὰ μέρμερα ῥέζε. Clearly a durative or repetitive use. Note the πεδίον κατὰ 'Conduct' prescribed. [illegible] Cf. Delbrück, VS. II.

[illegible] ῥήγνυσθε - 12,440. Command. ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τεῖχος Ἀργείων - nothing significant. May be a conative use. The aor of 'attainment' would be the natural thing to expect [illegible]. Cf. Delbrück, VS. II.

[illegible] ῥῦσαι - 17,645; 24,430. Commands. [illegible] (Ajax to Zeus.) - Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἠέρος υἷας Ἀχαιῶν, l; 24,430 (Priam to Denner as a young man) - ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον, l αὐτόν τε ῥῦσαι πεμψόν δέ μοι τὸν γε θεοῖσιν, l. The first example denotes 'attainment' and the power of the god (the article on commands to the gods p. [illegible]). In the second passage the meaning is disputed. [illegible]

* See pp. 131, 234.

mean 'protect me'. Others (Van Leeuwen is the most conspicuous example) 'ransom the body (of Hector) for me'. I am inclined to adopt the latter explanation, since thus the idea of 'attainment' very well accounts for the aor. If Homer meant 'protect', his almost invariable usage would be [illegible]. The fact that the command is addressed to a god can have no effect here, since Priam is not aware that he is in the presence of a god.

[illegible] σάωσον - 11,828; σαώσατε - 15,427. Commands ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν, | ; 15,427 - ἀλλ' νία [illegible] τίοιο σαώσατε, μη μιν Ἀχαιοὶ | τεύχεα συλήσωσι. . Nothing significant. must denote 'attainment' [illegible]

σαωθήτω - 17,[illegible] [illegible] τώ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω! ἠὲ σαωθήτω· Compare the article on the imperative in alternatives p 150

[illegible] σβέσατε - 23,237 [illegible] πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἴθοπι οἴνῳ |. See the article on πρῶτον pp 132, 232.

[illegible] σήμαινε - 1,296; σημαινέτω - 2,805. Prohibition and command 1,296 - μὴ γὰρ ἔμοιγε | σήμαιν'· οὐ γὰρ ἔγωγ' [illegible] ἰσέσθαι ὀίω |; [illegible] τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει, | The prohibition is of the durative type. [illegible]

The general nature of the command is made plain by the [illegible]

[illegible] σίγα - 14,90. Command. σίγα μὴ τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ | μῦθον, . Nothing significant. This is the only form of the verb that Homer uses in either the Iliad or the [illegible]

[illegible] σκέδασον - 19,171; 23,158. Commands 19,171 - ἀλλ' ἔχε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωλθι | ὅπλεσθαι ; 23,158. νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωλθι | ὅπλεσθαι (λαὸν to be supplied). In each case 'attainment' is probably the governing idea.

[illegible] σκέπτεο - 17,652. σκέπτεο νῦν, Μενέλαε Διοτρεφές, αἴ κεν ἴδηαι | ζωὸν ἔτ' Ἀντίλοχον, . A command to look about for a person and so contains a kind of conative force. This is the only use of the imper. of this verb in Homer. Cf. Delbrück, VS., II 258.

[illegible] ἀποσκύδμαινε [illegible] Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν |. 'The durative type'.

200 σπεῖσον - 24,287. Command. τῇ, σπεῖσον Διὶ πατρί, . Nothing significant. Seems to denote one act and so 'attainment'.

[illegible] σπεύδετον - 8,191; 23,414. Commands. 8,191 - ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν | ἀσπίδα Νεστορέην, ; 23,414 - ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον ὅττι τάχιστα |. This is another case where the expression of accompaniment added to the imper. [illegible]

the idea of the progress of the act. The act is thought of as in its development. There may be some temporal force remaining in the [illegible]. See p. 125.

σπεύσατε - 24, [illegible]. σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες. Here we have a command to hasten to depart. The distinction between this use (really means 'depart in haste') and the preceding presents is quite clear.

This verb shows that the idea of haste is not, of itself, sufficient to call forth the aorist. The haste may be coextensive with a durative action. We may have haste throughout the whole of a journey, for example. Cf. Delbrück, VS, II 232.

[illegible] στάξον - 19, 348. Command. Zeus to Athena. ἀλλ' ἴθι οἱ νέκτάρ τε καὶ ἀμβροσίην ἐρατεινὴν | στάξον ἐνὶ στήθεσσ', ἵνα μή μιν λιμὸς ἵκηται. | Again the command is to a god and denotes 'attainment'. Cf. article on commands to the gods, pp. 139, 238.

[illegible] ἀπόστιχε - 1, [illegible]. Zeus to Thetis. ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ | Ἥρη (Zeus to Thetis.). The simple act of departure, non-durative. Cf. Delbrück, VS, II 99.

[illegible] στέλλεσθε - 23, 285. Command. ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν | ἵπποισίν τε πέποιθε καὶ ἅρμασι κολλητοῖσιν | The κατὰ στρατόν probably significant all over the army [illegible]

be made'. Such an idea seems always to call for the pres. imper. in Homer. There is a general nature to the command as is shown by the ὅς τις. Cf. Delbrück, VS., II [illegible]

[illegible] τάρβει - 21,288; 24,171 [illegible] 21,288 - Πηλείδη, μήτ' ἄρ τι λίην τρέε μήτε τι τάρβει |; 24,171 - θάρσει Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·|. Both of the durative type. Cf. Delbrück, VS., II [illegible]

[illegible] ἐπιτέλλεο [illegible] ἀλλοισιν δὴ ταῦτ' ἐπιτέλλεο·. Sarcastic instructions for conduct.

ἐπίτειλον - 24,112. Command. Zeus to Thetis. αἶψα μάλ' ἐς στρατὸν ἐλθὲ καὶ υἱέι σῷ ἐπίτειλον·| σκύζεσθαι οἱ εἰπὲ θεούς,. The distinction between this use and the present above is very clear. Cf. Stahl, 158,2; Cf. E. Moller, Philologus, VI (1851) p. 122.

[illegible] ἔκταμε - [illegible] μηροῦ δ' ἔκταμ' ὀιστόν,. Quotes attainment 'Cut (completely) out'. Cf. Delbrück, VS., II 59, 107 [illegible]

208. τερπέσθω - 9,337. Command ἐλεὶ δ' ἄλοχον θυμαρέα· τῇ παριαύων τερπέσθω.; Conduct prescribed. The παριαύων is also significant. Homer uses the aor. but not in the imperative. See articles on participles pp. [illegible]

Σ ποτιτερπέτω - 15,401 Command ἀλλὰ σὲ μὲν [illegible] ποτιτερπέτω [illegible] durative use. [illegible]

209. τίθει - 1,509. Command τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν

Ἀχαιοὶ | υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ. | Plainly a durative use. The τοφρα ... ὄφρα is significant. See p. 125.

θες - 6,273. Command τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο, (Lie fers to πέπλον.). Non-durative; 'attainment' denoted.

θέσθω - 2,382; θέσθε - 13,121; 15,561; 15,661. Commands. 2,382 - εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα [illegible]; 13,121 - ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος | αἰδὼ καὶ νέμεσιν·; 15,561 - ὦ φίλοι, ἀνέρες ἔστε καὶ αἰδὼ θέσθ' ἐνὶ θυμῷ, |; 15,661 - The same verse repeated. 2,382 - 'place ready' (Leaf). Non-durative. The others are not significant.

σύνθεο - 1,76; 6,334; σύνθεσθε - 19,84. Commands. 1,76 - τοὶ γὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καί μοι ὄμοσσον |; 6,334 - τοὔνεκά τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· |; 19,84 - αὐτὰρ οἱ ἄλλοι | σύνθεσθ' Ἀργεῖοι μῦθόν τ' εὖ γνῶτε ἕκαστος. | 'Mark my words'. (Leaf.). The verb in this use is introductory and intended to secure the attention of the hearer. Cf. κλῦθι # 113.

ἔνθεο - 4,410; 9,639. Prohibition and command. 4,410 - τὼ μή μοι πατέρας ποθ' ὁμοίη ἔνθεο τιμῇ. |; 9,639 - σὺ δ' ἵλαον ἔνθεο θυμόν. | αἰδέσσαι δὲ μέλαθρον. The prohibition is the rare one with the aor. imper. It certainly seems like the durative type but the ποθ' probably prevents this interpretation.* The command [illegible]

* See p. 260

Cf. Stahl, 232 [2]; Monro, H. G., Sec. 328; Delbruck VS., II 363.

παράθες - 18, 408. Command. ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά, | non-durative

ἐγκάτθεο - 14, 219. Command. τῇ νῦν, τοῦτον ἱμάντα τεῷ ἐγκάτθεο κόλπῳ, | ποικίλον, . [illegible]

Cf. Delbruck. VS., II 17, 482. [illegible]

210. τίμησον - 1, 505. Command. Thetis to Zeus. τίμησον μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων | ἔπλετ'. Nothing significant. Note that the command is addressed to a god. See pp. 139, 237

[illegible] ἀποτίνετον - 8, 186. Hector to his steeds. Command. νῦν μοι τὴν κομιδὴν ἀποτίνετον, . Nothing significant. Cf. Delbrück, VS, II 42.

212. τιταίνετον - 23, 443. Command. Antilochus to his steeds. ἔμβητον καὶ σφῶι τιταίνετον ὅττι τάχιστα. | Nothing significant. Probably denotes the effort. Gildersleeve, S.C.G., Art. 192.

[illegible] τῖσον - 1, 508. Command. Thetis to Zeus. ἀλλὰ σύ περ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ· | Nothing significant except that the command is addressed to [illegible] Cf. Delbruck II [illegible]

[illegible] τλῆτε - [illegible] Command. τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν, . Nothing significant. The use certainly seems durative.

τέτλαθι - 1, 586; 5, 382. Commands. τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο

κηδομένη περ, |. 5,382 - τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο. κηδομένη περ· |. Nothing significant. The verb really seems to be colorless, so far as having any distinction between the aorist and the perfect is concerned. However, see Delbrück.

ἐπιτλήτω - 19,220; 23,591. Commands 19,220 - τώ τοι ἐπιτλήτω κραδίη μυθοισιν ἐμοῖσιν. |; 23,591 - τώ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς | δάκτω, τὴν ἀρόμην.; these seem possibly to have more non-durative force than the preceding examples. Probably something like 'let his anger cease at my words'

Cf. Delbrück SF., 4.91; VS., II 82; Eleanor Purdie, IF., 9.75; St. Mettzer, IF. 12 (1901) [illegible]

[illegible] τρέπε - 8,399. Command. Βασκ' ἴθι, Ἶρι ταλεία, πάλιν τρέπε μηδ' ἔα ἄντην | ἔρχεσθ'. nothing significant.

τετράφθω - 12,273. Prohibition. μή τις ὀπίσσω | τετράφθω προτὶ τῆας ὁμοκλητῆρος ἀκούσας, | ἀλλὰ πρόσσω ἴεσθε καὶ ἀλλήλουσι πέλεσθε, |. Instructions for battle

ἀποτρεπέτω - 20,169. 21,339. Prohibitions. ἀλλ' ἰθὺς ἔφερε λαλκὸν ἀτειρέα, μηδέ τε πάμπαν | λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ. |; 21,339 - μηδέ τε πάμπαν | μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ. |. These certainly look like commands for the future but

it is strictly against Homer's usage to take them as such*. In 20,104 Aeneas is making excuses to Apollo (as Lycaon) to avoid meeting Achilles, so in Apollo's reply the force of 'let him not avert thee (as he is now doing) by his words etc.' This seems the only explanation of the passage which would otherwise be unique. In the passage 21,339 the situation is somewhat similar but the durative element is rather clearly brought out by the following μηδὲ πρὶν ἐπόσαυρε τεὸν μένος,. However, each of these passages is difficult.

ἐπιτράπετε - 15,209 Command ἤτοι μὲν τὸν νεκρὸν ἐπιτράπεθ' ὅσσοι ἄριστοι,. Non-durative; denotes 'attainment'

Cf. Stahl 233[1]; Delbrück VS., II 188

[illegible] τρέε - 21,288. Prohibition. Πηλείδη, μητ' ἄρ τι λίην τρέε μήτε τι τάρβει |.

'The durative type' Cf. Delbrück, VS., II 87.

[illegible] τρίβεσθε - [illegible] Prohibition μηκέτ' ἐρείδεσθον μηδὲ τρίβεσθε κακοῖσι |.

'The durative type'

[illegible] τρωπᾶσθε - 15,[illegible] Prohibition τῶν ὕπερ ἐνθάδ' ἐγὼ νουσάζομαι οὐ παρεόντων | ἑστάμεναι κρατερῶς μὴ δὲ τρωπᾶσθε θόβον δέ |

'The durative type'

219. τύψον - 5,830. Command ἀλλ' ἄγ' ἐπ' Ἄρηι πρώτῳ ἔχε μώνυχας ἵππους, | τύψον δὲ σχεδίην μηδ' ἄζεο θοῦρον Ἄρηα |. Probably the

*. By for the future here is meant applying to the future but not prescribing conduct.' See p. [illegible]

launching of the blow is here thought of. at any rate, the meaning clearly is not [illegible] [illegible]

φαῖτε - 18, 295. Prohibition νήπτε μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ |. The durative type.

φάνηθι - 18, 198. Command. ἀλλ' αὔτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι, |. Simply 'show thyself'. That will be enough to [illegible] [illegible] non-durative

Cf. Delbrück, VS., II 37, 34 & 26; Eleanor Purdie, I F, 9 75; Meltzer, I F, [illegible]

φέρε - 20, 108; φερέτω - 7, 78; φέρετε - 17, 718; φέρτε - 9, 171. Commands [illegible] ἀλλ' ἰθὺς φέρε λαλκὸν ἀτειρέα, μηδέ σε πάμπαν | λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ. |; 7, 78 - τεύλεα συλήσας φερέτω κοίλας ἐπὶ νῆας, |; 17, 718 - ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μαλ' ὦκα | νεκρὸν ἀείραντες φέρετ' ἐκ πόνου·; 9, 171 - φέρτε δὲ χερσὶν ὕδωρ εὐφημῆσαί τε κέλεσθε |. All in the usual sense of 'bear' or 'carry' some object from one place to another, except 20, 108 which seems to mean 'direct' straight against him.

φερέσθω - 23, 538; 23, 856; φερέσθων - 23, 809. Commands [illegible] ἀλλ' ἄγε δή οἱ δῶμεν ἀέθλιον, ὡς ἐπιεικές, | δεύτερ' ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός, |; 23, 856 - ὃς μέν κε βάλῃ τρήρωνα πέλειαν, | πάντας ἀειράμενος πελέκεας οἶκον δὲ φερέσθω |; 23, 809 - [illegible]

χεα δ' ἀμφότεροι ξυνήϊα ταῦτα φορέσθων·|. All used in the literal sense of 'bearing' or 'carrying'

οἰσέτω - 19,173; οἴσετε - 3,103; 15,718. Commands 19,173 - τὰ δὲ δῶρα ἄνα ξ ἀνδρῶν Ἀγαμέμνων | οἰσέτω ἐς μέσσην ἀγορήν, ; 3,103 - οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν, |; 15,718 - οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' ἀυτήν·| In all these instances 'bring' seems to be the proper translation which does not suit any of the present imperatives except 9,171. Near the only case where 'bear' could be the translation is 19,173 and even here the picture of the king bearing the gifts himself is hardly the correct one. At any rate, that is not the idea that is emphasized.

πρόφερε - 3,64; 10,479. Command and prohibition [illegible] μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·|; 10,479 - ἀλλ' ἄγε δή, πρόφερε κρατερὸν μένος·. Both figurative uses. The prohibition is of the durative type. Reproach, 'cast in one's teeth'. The command probably prescribes conduct.

Cf. Delbrück, VS., II 83, 112, 259; Kühner Gerth, II[1] p 190; Monro [illegible]

222 φεῦγε - 1,173; φευγόντων - 9,47. Commands. 1,173 - φεῦγε μάλ', εἴ τοι θυμὸς ἐπέπταται·; 9,47 - εἰ δὲ καὶ αὐτοί. | φευγόντων τὸν νηυσὶ φίλην ἐς πατρίδα γαῖαν·|. In neither case is the idea of [illegible]

escape', the usual aorist meaning of the verb, contained. Cf. Delbrück, VS., II 83, 101 & 233; Eleanor Purdie IF., 9, 70; Meltzer IF., 12, 348; K. Kunst, Zeitschrift für die Österreichischen Gymnasien, 60 (1909), p. [illegible]

[illegible] ἀπόφασθε - 9,422, 9,649 [illegible] 9,422 - ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀλαιῶν | ἀγγελίην ἀπόφασθε -; 9,649 - ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε· |. The act as a whole is regarded and not its development. Cf. Gildersleeve, S.C.G., art. 238.

Cf. Delbruck, VS., II 73, 74 [illegible]

[illegible] φθέγγεο - 10,67; 10,85. Commands. 10,67 - φθέγγεο δ', ᾗ κεν ἴῃσθα, καὶ ἐγρηγορθαι ἀνωχθι | πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον, |; 10,85 - φθέγγεο μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ τε [illegible]

The first example is repetitive and prescribes 'conduct'. The second violates the rule for the alternative apparently, (see article on the alternative p. [illegible]) and yet it seems rather disconnected from what precedes and more in the nature of a separate command. 'Say something and do not thus approach in silence.'

[illegible] φθείρεσθε [illegible] φθείρεσθ', εἰς ὅ κεν ἄστυ κιχείομεν Ἰλίου ἱρῆς, |. Durative. See article on εἰς ὅ κεν pp. 129, 230

Cf. Delbruck, VS., I [illegible]

[illegible] ἀποφθίσθω - 8,429. Command. τὼν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ

βιώτω, | ὅς κε τύχῃ· The change in tense here well represents the distinction between 'duration' and 'attainment'. Cf. Stahl, 239[1].

227. φῖλαι - 5,117; 10,280. Commands. 5,117 - εἴ ποτε μοι καὶ πατρὶ φίλα φρονέουσα παρέστης | δημῷ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φῖλαι, Ἀθήνη· | ; 10,280 - νῦν αὖτε μάλιστά με φῖλαι, Ἀθήνη, |. Nothing significant. Seems to mean 'show thy love'. Homer uses the pres. imper in Od. 24,485. Cf. Delbrück, VS., II 234.

[illegible] φράζεο - 7 times - 5,440; 14,3; 14,470; 16,446; 17,144; 22,358; 24,354; φράζευ 9,251; φραζέσθω - 5,411; 9,347; 15,163; φράζεσθον - 20,115; φράζεσθε - 4 times - 14,482; 18,254; 19,401; 22,174. All commands. [illegible] φράζεο, Τυδείδη, καὶ χάζεο, μὴ δὲ θεοῖσιν | ἴσ' ἔθελε φρονέειν, ; 14,3 - φράζεο, δῖε Μαλᾶον, ὅπως ἔσται τάδε ἔργα· | ; 14,470 - φράζεο Πουλυδάμα, καί μοι νημερτὲς ἐνίσπες· | ; 16,446 - αἴ κε ζῶν πέμψῃς Ζαρπηδόνα ὃν δὲ δόμον δέ, | φράζεο, μή τις ἔπειτα θεῶν ἐφέλῃσι καὶ ἄλλος | πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης· | ; 17,144 - φράζεο νῦν ὅππως κε πόλιν καὶ ἄστυ σαώσεις | ; 22,358 - φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι | ; 24,354 - φράζεο Δαρδανίδη· φραδέος νόου ἔργα τέτυκται. | ; 9,251 - ἀλλὰ πολὺ πρίν | φράζευ, ὅπως Δαρδανοῖσιν ἀλεξήσεις κακὸν ἦμαρ. |, 5,411 - φραζέσθω, μή τις οἱ ἀμείνων σεῖο μάχηται· | ; 9,347 - ἀλλ', Ὀδυσεῦ, σὺν σοί τε καὶ ἄλλοισιν | [illegible]

λεῦσι | φραζέσθω νήεσσιν ἀλεξέμεναι δηΐον πῦρ. |; 15,163 - εἰ σέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσει, | φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν, | μή μ' οὐδέ, κρατερός περ ἐών, ἐπιόντα ταλάσσῃ | μεῖναι; 20,115 - φράζεσθον δὴ σφῶι, Ποσείδαον καὶ Ἀθήνη, | ἐν φρεσὶν ὑμετέρῃσιν, ὅπως ἔσται τάδε ἔργα. |; 14,452 - φράζεσθ', ὡς ὑμῖν Πρόμαλος δεδμημένος εὕδει | ἔγχει ἐμῷ,; 18,254 ἀμφὶ μάλα φράζεσθε, φίλοι·; 19,401 - ἄλλως δὴ φράζεσθε σαωτέμεν ἡνιολῆα | ἂψ Δαναῶν ἐς ὅμιλον,; 22,174 - ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάασθε, | ἠέ μιν ἐκ θανάτοιο σαώσομεν ἠέ μιν ἤδη | Πηλείδῃ Ἀχιλῆι δαμάσσομεν ἐσθλὸν ἐόντα. |. The meaning is 'reflect' 'deliberate', sometimes almost a touch of 'beware' 'strictly durative; 'conduct prescribed'.

φράσαι - 183. Command. σὺ δὲ φράσαι, εἴ με σαώσεις. |. 'Consider; neither act. nor mid. means say in Homer.' (Leaf.). However, if this were an instance of the verb meaning 'say' it would improve the meaning and explain the tense, since with this exception, 'consider' appears in the present tense in the Iliad. The situation here is hardly satisfactory. Cf. Delbrück, SF., 4,91; VS., II 229 + 231.

φύλασσε - 3,408; 10,291; φυλάσσετε 3,280; 10,192. Commands 3,408 - ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε, |; 10,291 - ὡς νῦν μοι ἐθέ-

λουσα παρίστασο και με φύλασσε. | ; 3,280 - ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά | ; 10,142 - οὔτω νῦν, φίλα τέκνα φυλάσσετε. Meanings: 'guard', 'keep watch', 'protect', and 'preserve the paths'. All duratives. All prescribe conduct.

230. λάζεο - 5,440; 16,707; 17,13; λάζεσθε - 15,426. Commands, 3; prohibition, 1;

5 φράζεο, Τυδείδη, καὶ λάζεο, μὴ δὲ θεοῖσιν | ἴσ' ἔθελε φρονέειν, ; 16,707 - λάζεο Διογενὲς Πατροκλεῖς· οὐ νυ τοι αἶσα, | σῷ ὑπὸ δουρὶ πόλιν πέρθαι ; 17,13 - λάζεο, λεῖπε δὲ νεκρόν, ἐα δ' ἔναρα βροτόεντα· | ; 15,426 - μὴ δή πω λάζεσθε μάλης ἐν στείνεϊ τῷδε, | nothing significant. In the case of the prohibition, it is not clear whether it is of the durative type or not. Homer uses the imper. only in the present. Cf. Delbrück, VS., II 38

231. λαλέπαινε - 20,133. Prohibition. Ἥρη μὴ λαλέπαινε παρ' ἐκ νόον· οὐδέ τί σε χρή. | 'The durative type'. Homer does not use the aor. imper.

232. σύγχει - 9,612. Prohibition. μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀλεύων, | 'The durative type'. Note also the descriptive participles. Cf. Delbrück, VS., II 82 + 231

233. χολωθῇς - 9,33. Prohibition. Ἀτρείδη σοὶ πρῶτα μαχήσομαι ἀφραδέοντι, | ἣ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῇς. | 'Be not made angry.' Not 'the durative type' but strictly [illegible]

Cf. Stahl, 232[2]; Delbrück, V.S., II.2[illegible]

234 ἐγχριμφθήτω - 23, 338. Command. ἐν νύσσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω, /. nothing significant.

235 χρῖσον - 16, 670. Command. Zeus to Apollo. χρῖσον τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἕσσον. The command to a god with the idea of instant 'attainment'. See article on commands to the gods pp. 139, 238.

236 ἀναχωρείτω - 4, 305; 11, 189. Prohibition and command. 4, 305 - μηδέ τις ἱπποσύνῃ τε καὶ ἠνορέηφι πεποιθὼς / οἷος προσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι, / μηδ' ἀναχωρείτω; not of the durative type but conveys instructions for battle. The descriptive πεποιθὼς is significant. The τις shows the general character of the command.

237 ψεύδεο - 4, 404. Prohibition. Ἀτρείδη, μὴ ψεύδε', ἐπιστάμενος τάφα εἰπεῖν. /. 'The durative type'. Refers to the preceding speech of Agamemnon.

Although the imperatives ἄγε, ἴθι, τῇ, etc. have not been included in the statistics given above, a list of these will now be added and the tense of the imperative which they introduce will be noted to see if they have any effect on its construction. The passages are not quoted, as this was considered [illegible]

Examination of Introductory Imperatives.

1. ἄγε - 7 times - 3,192; 7,299; 8,139; 9,673; 10,544; 24,407; 14,314. always with a second imperative or hortatory subjunctive. 3 times in the expression εἴπ' ἄγε; once with present imperative; once with aorist imperative; twice with hortatory subjunctive (both aorists.).

ἀλλ' ἄγε - 29 times - 1,210; 1,337; 2,331; 2,437, 4,100, 5,174; 5,221, 5,256, 5,889; 7,36, 8,105, 9,60, 10,321, 10,384, 10,405, 11,819; 13,235, 13,292; 16,724, 17,245; 19,68; 19,171; 20,104; 20,244; 20,257; 20,355; 24,197, 24,380, 24,656. Used (1) with the imperative, (2) with the hortatory subjunctive, (3) with a question. (1) With the imperative it is used 23 times. Of these, 14 are aorists, 9 are presents. Of the aorists, 6 are used in the expression: ἀλλ' ἄγε μοι τόδε εἰπὲ ...; and of these 6, 4 occur in the verse: ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον /. (2) with hortatory subjunctive 5 times - 3 presents, 2 aorists. (3) With a question, once.

ἀλλ' ἄγε δὴ - 18 times - 1,62; 3,341; 4,418, 5,244, 5,718, 10,479, 11,348; 20,351; 21,60; 21,221; 22,231; 23,313; 23,537; 24,137; 24,356; 24,429; 24,522; 24,618. Used (1) with imperative, (2) with hortatory subjunctive, (3) with future indicative in a declarative sentence. (1) with imperative 6 times; 3 presents, 3 aorists. (2) with hortatory subjunctive [illegible]

5 aorists. (3) With future indicative [illegible]

ἀλλ' ἄγε νῦν - 4 times - 6,340; 6,354; 6,431; 13,258. All with a second imperative; 3 aorists, 1 present.

ἀλλ' ἄγε δεῦρο - 3 times - 11,314; 17,179; 22,254. Twice with present imperative (ἵστασο), once with hortatory subjunctive (aorist.).

ἀλλ' ἄγετε - 18 times - 2,72; 2,83; 2,139; 5,469; 7,193; 7,26; 9,165; 9,704; 12,75; 14,714; 14,370; 15,294; 17,634; 18,297; 20,119; 20,300; 22,174; 23,573. Followed by (1) the imperative, (2) a hortatory subjunctive, (3) an αἴ κεν clause. (1) with the imperative, 3 times; 2 presents, 1 aorist; (2) with hortatory subjunctive, 13 times. Of these, 11 are with the present subjunctive, and of the 11, 8 occur in the verse: ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. with the aorist subjunctive twice. (3) Twice in the verse: ἀλλ' ἄγετ', αἴ κεν πως θωρήξομεν υἷας Ἀχαιῶν. |

δεῦτ' ἄγετε - 7,350 - δεῦτ' ἄγετ', Ἀργείην Ἑλένην καὶ κτήματ' ἅμ' αὐτῇ | δώομεν Ἀτρείδῃσιν ἄγειν.

νῦν δ' ἄγε - 1,141; 22,391. Both with the hortatory subjunctive; aorist and present

εἰ δ' ἄγε - 10 times - 1,302; 1,524; 6,376; 8,18; 9,167; 16,667; 17,685; 19,108; 23,579; 23,581. Followed by (1) the imperative, (2) future indicative, (3) ὄφρα clause. (1) 6 imperatives; 5 aorists, 1 present. (2) [illegible]

tives are 3 in number, but 7,167 and 23,579 are possibly better taken as aorist subjunctives. (3) 17,685 is used with δεῦρο and is followed by an ὄφρα clause.

εἰ δ' ἄγετε - 22,381 - εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν, 1.

The conclusion to be drawn from the above examples, is that ἄγε in its various combinations does not seem to have an affinity with the one tense more than the other. With some of the combinations the aorist seems more frequent, but there is no preponderance marked enough to warrant the forming of a rule.

2. ἄγρει - 4 times - 5,765; 7,459; 11,512; 14,271. All are used with the aor. imper. except 7,459 which is used with the aorist infinitive for the imperative. In the Odyssey, ἄγρει and ἀγρεῖτε each occur once with the aorist imperative. The exclusive use of ἄγρει with the aorist seems rather significant, but the material is not extensive, and instead of a rule, chance may be at work here.

3. δεῦτε - 7,350; 13,481; 14,128; 22,450. While this word has not been considered as an imperative (See Monro, H.G. Sec. 327), it is well to append a list of its instances. 7,350 was listed with ἄγε. δεῦτε is used twice with the present imperative, once with a hortatory subjunctive

4. ἴθι – The only cases where ἴθι must be considered introductory are: 4, 167 – ἀλλ' ἴθι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ'; and 14, 267 – ἀλλ' ἴθ', ἐγὼ δέ κέ τοι λαρίπων μιάν ὁπλοτεράων | δώσω ὀπυιέμεναι.... The absence of this use of ἴθι, later so frequent, is notable. All the other instances of ἴθι in the Iliad are clearly literal, except possibly the expression βάσκ' ἴθι.

5. τῇ – 3 times – 14, 219; 23, 618; 24, 787. In each case accompanied by a second imperative which is once present, twice aorist.

6. χαῖρε – 4 times – 9, 225; 10, 462; 23, 19; 23, 179; χαίρετον – 9, 197; χαίρειε – 1, 334.

Examination of Certain Adverbs and Conjunctions with Imperative.

ὄφρα.

(a) With τόφρα expressed – 5 times – 1, 509; 7, 193; 11, 187; 11, 202; 15, 232. 1, 509 – τόφρα δ' ἐπὶ Τρώεσσι τίθει κρατός, ὄφρ' ἂν Ἀλαιοὶ | υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ. |; 7, 193 – ἀλλ' ἴθι, ὄφρ' ἂν ἐγὼ πολεμήια τεύχεα δύω. | τόφρ' ὑμεῖς εὔχεσθε Διὶ Κρονίωνι ἄνακτι | σιγῇ ἐφ' ὑμείων, ; 11, 187 – ὄφρ' ἂν μὲν κεν ὁρᾷ Ἀγαμέμνονα, ποιμένα λαῶν, | θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν | τόφρ' ἀναχωρείτω τὸν δ' ἄλλον λαὸν ἀνάλκα

μαρνάσθαι δηίοισι μετὰ πρότερόν γε νέεσθαι.| ; 11,202 - τὸν καὶ ἐγὼ
[illegible] ἐπόρουσα μάχην ἐς δηριάασθαι ἐκτελεύτιον ἦμαρ ἀνωγὼς
Χαρείπην [illegible] ἀγήνορα ; 15,232 - τόφρα γὰρ οὐκ οἱ ἄγγελος ἀσ-
τῶν μέγα, ὄφρ' ἂν λαιοὶ | ζεύγοντες νῆάς τε καὶ Ἑλλήσποντον
περήσωσιν. |

The situation here is exactly as one would expect to find it. The form of the expression necessarily implies duration, and the imperative is, therefore, in each case in the present tense.

(b) Without τόφρα - ν,258; ε,113; θ,375; ι0,444; ι4,358; ι7,186; ι8,409; ι9, 170; κ443; λ553 - [illegible] ν,258 - ἀλλὰ μενεῖ, ὄφρά κε καὶ μά-
λιστα σίνωμαι ἐνέηκα. | ε,113 - ἀνέρες ἐστέ, φίλοι μνήσασθε δὲ θοίνης
ἄλλης, | ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον ἠδὲ γέροντι | λείπω
δουλεύσῃσι καὶ ἡμετέρῃς ἀλόχοισι | δαίνυσθαι ἀρήσασθαι, ; θ,375 - ἀλ-
λὰ τὸ μὲν νῦν νῶϊν ἐπέρτυε μώνυχας ἵππους, | ὄφρ' ἂν ἐγὼ κατα-
δύσω Διὸς ἄλγιον ὕπνον | νεικέσσιν ἐς πολεμίοις θωρηχθείς, ;
ι0,444 - ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν, | ἠμὲν μοι δή-
σαντες λίπετ' αὐτόθι νηλεῖ δεσμῷ, | ὄφρά κεν ἔλθητον καὶ πειρηθῆ-
τον ἐμεῖο, | ἠὲ κατ' αἶσαν ἔειπον ἐν ὑμῖν ἦε καὶ οὐκί. | ; ι4,358 -
πρόφρων νῦν Δαναοῖσι, Ποσείδαον, ἐπάμυνε, | καί σφιν κῦδος ὄπαζε

μίνυνθά περ, ὄφρ' ἔτι εὕδει | Ζεύς, ; 17,186 - ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, | ὄφρ' ἂν ἐγὼν Ἀχιλῆον ἀμύμονα ἔστεα δύω | καλά, ; 18,409 - ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά, | ὄφρ' ἂν ἐγὼ φύσας ἀποδείομαι ὅπλά τε πάντα. | ; 19,190 - μίμνετε δ' ἄλλοι πάντες ἀλλέες, ὄφρα κε δῶρα | ἐκ κλισίης ἐλθῇσι καὶ ὅρκια πιστὰ τάμωμεν. | ; 24,431 - ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον, | αὐτόν τε ῥῦσαι, πέμψον δέ με σύν γε θεοῖσιν, | ὄφρα κεν ἐς κλισίην Πηληιάδεω ἀφίκωμαι. | ; 24,553 - μή πω μ' ἐς θρόνον ἷζε, Διοτρεφές, ὄφρα κεν Ἕκτωρ | κεῖται ἐνὶ κλισίῃσιν ἀκηδής,.

The difficulty in these passages is to distinguish which instances retain a temporal force 'so long till' 'till the time when' and which mean 'to the end that' (Monro H. G. Sec 287.). In 14,358 and 24,553 the indicative is used and the meaning is 'while'. The durative force here is clear and, to correspond, the imperative is in the present tense. In 6,258; 8,375; 19,190 the imperative is in the present tense and the meaning is probably 'until'. In 6,113 and 17,186 the one imperative (ἔστε) is present, the other (μνήσασθε) aorist. The meaning in each case seems to be 'until' rather than 'in order that'. Two explanations

gest themselves. (1) The expression μήτατθε δὲ Θούριδος ἀλκῆς may be regarded as parenthetical and then the ἔστε will be a true durative expressing the extent of time up until the time of the ὄφρα clause. I think this is the proper explanation and would write the line: ἀνέρες ἔστε, φίλοι, (μνήτατθε δὲ Θούριδος ἀλκῆς,) ὄφρ'. (2) Homer may use this verb with no regard to its tense in a colorless way, even though such a use is foreign to his usual custom. See the remarks under this verb #144 and Mutzbauer, Vol. II p. 34. In 10,444 two aorist imperatives occur before the ὄφρα. Here the meaning may possibly be 'in order that': note also that the expression is in the form of an alternative. (See the article on the alternative p. [illegible]) In 18,409 the preceding imperative is also aorist. The situation here is ~~I think~~ clear: The durative present imperative which would be expected must be supplied. The meaning is 'set food before her (and let her refresh herself) while I etc'. The meaning 'in order that' does not seem proper here. In 24,431 where the aorist πέμψον occurs, I see no other possible or at any rate, probable translation but 'in order that'. *

In spite of one or two irregularities explained [illegible]

* The example in 2,299 was omitted above. τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν, ἢ ἔτεόν [illegible] ἦ καὶ ὄνειρ. I [illegible] 'until' or 'in order that' is proper here. Cf. the verb μένω #139.

usage with ὄφρα is fairly consistent and entirely so in the construction with τόφρα. The examination was made in order to determine just what the usage was in expressions where duration was of necessity present. The result is that wherever ὄφρα means 'while' the present imperative always appears; when it clearly means 'until', the construction is the same. In the cases where the aor. imper. appears it is not clear whether the meaning is 'until' or in order that. Cf. Delbrück, SF., 1,170.

εἰως - 17,622. μάστιε νῦν, εἰως κε θοὰς ἐπὶ τῆς ἵκηαι·|. This passage adds its testimony to those of ὄφρα

εἰς ὅ κεν - 2,332; 3,409; 14,6; 21,128; 21,531.

[illegible] ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί, | αὐτοῦ, εἰς ὅ κεν ἄστυ μέγα Πριάμοιο ἕλωμεν.|; 3,409 - ἀλλ' αἰεὶ περὶ κεῖνον ὀίζυε καὶ ἑ φύλασσε | εἰς ὅ κε σ' ἢ ἄλοχον ποιήσεται ἢ ὅ γε δούλην.|; 14,6 - ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἴθοπα οἶνον,| εἰς ὅ κε θερμὰ λοετρὰ ἐπιπλόκαμος Ἑκαμηδὴ | θερμήτῃ ...; 21,128 - φθείρεσθ', εἰς ὅ κεν ἄστυ κιχείομεν Ἰλίου ἱρῆς, | ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κεραΐζων.|; 21,531 - πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰς ὅ κε λαοὶ | ἔλθωσι πρὸς ἄστυ πεφυζότες·. Everything [illegible]

clearly durative expressions, and all have the present imperative.

αἰεί - 3,408; 5,605 - For 3,408 see under εἰς ὅ κεν. 5,605 - ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσσω | εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι. |. Both with present imperative.

οὕτως - 8,282; 10,192; 21,184; 22,498.

Τεῦκρε, φίλη κεφαλή, Τελαμώνιε, κοίρανε λαῶν, | βάλλ' οὕτως, αἴ κεν τι φόως Δαναοῖσι γένηαι |; 10,192 - οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος | αἱρείτω, ; 21,184 - κεῖσ' οὕτω· ; 22,498 - ἔρρ' οὕτως. The force of the imperative plus the οὕτως is 'go on doing just as you now are', 'go right on in this way', and is an example of a purely durative use. Naturally the present tense of the imperative is to be expected. The results confirm the theory. There are no exceptions.

This use of οὕτως in prohibitions, produces a prohibition of 'the durative type'. 5 times - 1,132; 5,218; 5,250; 15,376; 19,156.

1,132 - μὴ δ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ, | τελέπτε τοῷ, ; 5,218 - μὴ δ' οὕτως ἀγόρευε· ; 5,250 - μηδέ μοι οὕτω | θῦνε διὰ προμάλων, ; 15,376 - μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀλαιούς. | ; 19,156 - μὴ δ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ, | ἐνήττιος ὄτρυνε πρὸς Ἴλιον υἷας Ἀχαιῶν |. [illegible]

is not so striking in the case of the prohibitions, since in them Homer's normal use is the present imperative

τέως - [illegible] αὐτὰρ Ἀχιλλεὺς | μιμνέτω αὖθι τέως περ, ἐπειγόμενός περ Ἄρηος· |.

μηκέτι - 7 times - 7,279; 18,295; 20,354; 20,376; 23,492; 23,735; 24,560;

[illegible] μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον· |; 18,295 - νήπιε μηκέτι ταῦτα νοήματα φαῖν ἐνὶ δήμῳ· |; 20,354 - μηκέτι νῦν Τρώων ἑκὰς ἔστατε, δῖοι Ἀχαιοί, |; 20,376 - Ἕκτορ μηκέτι πάμπαν Ἀχιλλῆι προμαχίζε, |; 23,492 - μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν, |; 23,735 - μηκέτ' ἐρείδεσθον μηδὲ τρίβεσθε κακοῖσι· |; 24,560 - μηκέτι νῦν μ' ἐρέθιζε, γέρον·. The prohibition with μηκέτι is par excellence the construction that has been called of the durative type. All the instances here have the pres. imper. except 20,354 which has the perf. used as pres. For a discussion of the examples see the separate [illegible].

αἶψα - 4,70; 19,36; 24,112 - 4,70 - αἶψα μάλ' ἐς στρατὸν ἐλθὲ [illegible]; 19,36 - αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκήν. |; 24,112 - αἶψα μάλ' ἐς στρατὸν ἐλθὲ καὶ υἱέι σῷ ἐπίτειλον· |. All aorists. [illegible]

αὐτίκα - 1,118; 14,237 - [illegible] αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ; 14,237 - κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὄσσε φαεινώ, | αὐτίκ' ἐπεί [illegible]

παρολέξομαι ἐν φιλότητι.|. Both aorists.

πρῶτον - 23,237; 16,475 - 23,237 - πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἴθοπι οἴνῳ|πᾶσαν,; 16,475 - πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας,| πάντῃ ἐποιχόμενος,. In these cases the use of πρῶτον (πρῶτα) is adverbial and the manner of its use prevents the action from assuming a durative value. The act is thought of not as in the course of its development but as a unit simply. Let the first act be: or rather here are two things to be done: do the first and then we can be about the second. The second verbs, of course, not affected by the πρῶτον. While a larger body of examples would be welcome, the two are at least interesting. Cf. the Odyssey

πρώτιστα [illegible]. Φοῖνιξ μὲν πρώτιστα Διίφιλος ἡγησάσθω,|. With the aor. as above, but the situation seems somewhat different here.

θᾶσσον - 16,129, 19,68 - 16,129 - δύσεο τεύχεα θᾶσσον,; 19,68 - ἀλλ' ἄγε θᾶσσον| ὄτρυνον πόλεμον δὲ καρηκομόωντας Ἀχαιούς,. Both aorists.

τάχιστα - 4,193, 11,513, 21,311, 21,333; 23,71, 23,403, 23,414; 24,554; 24,635

[illegible] Ταλθύβι' ὅττι τάχιστα Μαχάονα δεῦρο καλέσσον,|; 11,513 - ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους|; 21,311 - ἀλλ' ἐπάμυνε τάχιστα,; 21,333 - ἀλλ' ἐπάμυνε τάχιστα; 23,71 - θάπτε με ὅττι τάχιστα; 23,403 - τιταίνετον ὅττι τάχιστα.|; 23,414 - ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον ὅττι τάχιστα.|; 24,554 - ἀλλὰ τάχιστα, λῦσον,; 24,635 - λέξ[illegible]

X: 3.10 6 presents. Incorrect. Cf. Gildersleeve, S.C.G. Sec. 405.

Note - The consideration of the adverbs and conjunctions above is based on one rather rapid examination of the imperative passages, and lays no claim to being absolutely exhaustive. The same remark applies to the following examination.

Examination of Descriptive Present Participles in Agreement with the Subject of the Imperative

Descriptive present participles in agreement with the subject of the imperative are of two main classes: a) descriptive of the subject itself, b) descriptive of the action of the verb. Only the second type is of any interest for the present discussion. The class is made up, for the most part, of present participles which tell the manner in which the subject is to perform the act, or describe his situation, disposition, etc. at the time of the act, or rather during the act. They have their duration parallel to the duration of the leading verb and for this reason, and because of their picturesqueness they tend to call attention to the unfolding of the action or to its duration. This type of participle is worthy of careful examination. For the sake of clearness, before proceeding to an examination of the [illegible] passages, I append an illustrative example of each [illegible]

(b). Type (a) appears in 16,112 - ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι. Here the participle has nothing to do with the action of the imperative, but simply presents an attribute of the subject. Such participles have absolutely nothing to tell us of the tense of the verb with which they are used. The other type, (b), occurs in 23,475 - ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσορόασθε / ἵππους. Here the participle is what I have chosen to call 'descriptive of the action'. It shows the situation of the subject during the action and parallels the time of the action of the imperative. A third type, which we may call (c), occurs in 9,421 - ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν / ἀγγελίην ἀπόδασθε. These participles, although present, represent action that is completed before the time of the action of the imperative and as such, are not descriptive of the action. Only type (b) then will be considered. Also, for the most part, participles with περ will be omitted as in 1,131 - μὴ δ' οὔπως, ἄγαθος περ ἐὼν, θεοείκελ' Ἀχιλλεῦ / κλέπτε νόῳ. This use is the equivalent of a concessive clause. The following list is, to the best of my knowledge, complete. Some perfect participles which seem to have present meaning or force have been included.

1,421- ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν, | μηδὲ Ἀχαιοῖσιν, πολεμίων δ' ἀπόπαυσο πάμπαν ; 1,565 - Ἀλλ' ἀνέχου κἀθήσο, ἐμοὶ δ' ἐπιπείθεο μύθῳ | ἔσσον [illegible] ; 2,344 - Ἀτρεΐδη, τὸ μὲν ἐξ ὧν πάγχυ κακὸν σὺ μενεμβάλλειν Ζευλῆς | ἀρνεῦ' Ἀργείοισι, κατὰ κρατερὰς ὑσμίνας' ; 2,438 - ἀλλ' ἄγε, πάντες μὲν Ἀχαιῶν λαοσσόον αἰεὶ κηρύσσοντες ἀγείρονται καὶ νῆας' ; 4,303 - μηδέ τις, ἱπποσύνῃ τε καὶ ἠνορέῃφι πεποιθώς, | οἷος πρόσθ' ἄλλων μεμαὼς Τρώεσσι μάχεσθαι, | μηδ' ὀπάλυρείπω' ; 5,685 - ἀλλὰ σὺ νῦν [illegible] τετραμμένοι αἰὲν ὀπίσσω εἴκετε, ; 5,884 - μηδέ μοι ἀλλοπρόσαλλε, παρεξομένου μαινομένῳ ; 6,68 - μή τις νῦν ἑτάρων ἐπιβαλλόμενος μετόπισθε | μιμνέτω, ; 9,336 - τῇ περιαύων | τερπέσθω, ; 9,427 - Φοίνιξ δ' αὖθι παρ' ἐμοὶ μένων κατακοιμηθήτω, ; 9,612 - μή μοι τύχοι θυμὸν ἀδῦναι καὶ ἀλεύασθαι, ; 9,617 - οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων | εὐνῇ ἔνι μαλακῇ' ; 10,68 - καὶ ἐγρήγορθαι ἀνωχθι | πατρόθεν ἐκ γενεῆς ἐνομάζων ἄνδρα ἕκαστον, | ; 10,291 - ὡς τὼ μοι ἐθέλοντε παρίστατο καὶ μὲ φύλασσε. | ; 11,828 - ἀλλ' ἐμὲ μὲν τὸ πάλαι ἄγχι νεὸς μελαίνας, | ; 12,343 - ἔρχεο, δῖε Θοῶτα, θέων Αἴαντα κάλεσσον, | ; 12,367 - ἑπτάετες δαιτυμὸν ὑπερμενέϊ Τυδεΐδῃ | ἔμμεναι ἠδὲ μάχεσθαι' | ; 14,5 - ἀλλὰ σὺ μὲν νῦν πίνε καθήμενος αἴθοπα οἶνον, | ; 16,80 - ἀλλὰ καὶ ὣς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμῦναι

ἀμύνων | ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο | νῆας ἐνιπρήσωσι, ; 16,209 - ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαλέσθω. | ; 16,495 - πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἀνδρας, | πάντῃ ἐποιλομένος, ; 19,153 - ὧδε τις ὑμείων μεμνημένος ἀνδρὶ μαλέσθω. | ; 19,234 - μηδέ τις ἀλλην | λαῶν ὀτρυντὺν ποτιδέγμενος (aor.) ἰσχαναάσθω· | ; 21,129 - φθείρεσθ', εἰς ὅ κεν ἄστυ κιλείομεν Ἰλίου ἱρῆς, | ὑμεῖς μὲν φεύγοντες ἐγὼ δ' ὄπιθεν κεραίζων. | ; 22,84 - ἄμυνε δὲ δήιον ἀνδραὶ τείλεος ἐντὸς ἐών, ; 23,443 - μή μοι ἐρύκεσθον μηδ' ἔστατον ἀλνυμένω κήρ· | ; 23,495 - ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε | ἵππους· ; 23,892 - ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας | ἔρχευ, .

In the commands given above the present imperative occurs 17 times (counting only one imperative in each passage, although in several two pres imperatives appear), the aorist 5 times. The examples of the aorist require examination. They are: 9,427; 9,617; 11,828; 16,80; 16,495. In 9,427 - (Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω) the present participle μένων is used in agreement with the aorist imperative κατακοιμηθήτω. Mutzbauer (Vol II, p 232) defines κατακοιμηθῆναι as 'sich zur Ruhe niederlegen', and cites the present passage. If this is true, then μένων cannot be descriptive of the action', because [illegible]

conform to that part of the definition wherein it was stated that the duration of such participles was parallel to that of the imperative. In this case μένων must be used with the force of an aorist participle with its action preceding that of κατακοιμηθήτω, as in the example (c) given on p. 134. It would then mean not 'remaining' but rather 'not departing' (See remarks on the use of μένω under that verb # 139). Or, if the μένων is used in the more usual way, then its time is inclusive of that of the imper. 'While remaining here, let him lie down to rest' Under either assumption, the participle is not descriptive of the action of the imper and should not have been included in the list above. In 9, 617 - σὺ δ' αὐτόθι λέξεο μίμνων | εὐνῇ ἐνι ωκλακῇ the same situation occurs and the same explanation applies. 11, 828 - ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ τῆς μελαίνης. The problem again is to determine whether the participle is really descriptive of the action or precedes the action, whether the meaning is lead me along toward the ship and in so doing save me' or 'having brought me to the ship effect my salvation'. I think the latter is the correct explanation and so ἄγων belongs to class (c) above and should not be considered here.

In 16, 80 the time of the μνώνων seems to include that of the [illegible]

The ἔμπεν' is to be only one item of the ἀμύνων. So the feature of parallelism in duration is not present here. In 16.495 – πρῶτα μὲν ἀτρύνον Δυκίων ἡγήτορας ἄνδρας, | πάντῃ ἐποιλόμενος the participle really seems descriptive of the action' telling how it is to be done. This example is a real exception unless the πρῶτα is regarded as significant enough to account for the aorist (see the article on πρῶτον above p. 132). It seems that influenced by the πρῶτα, the poet started to regard the act as a unit, and as an afterthought added the descriptive ἐποιλόμενος. Under this assumption, we have really a combination of two usages and no exception to the rule that seems to be formulating itself.

The prohibitions given above all regularly have the present [illegible]

The rule formulated from the above examination is: "When an imperative has in agreement with its subject a present participle which 'describes the action' of the imperative, that imperative must stand in the present tense."

When the subject of the imperative has in agreement with it an aorist participle, no definite usage can be distinguished in the [illegible]. The aorist imperative occurs about as frequently as the [illegible]

The following is a list of the passages in which the time of the action of the participle precedes that of the imperative: 1,179 (ἰών with pres. imper.); 3,406 (ἰοῦσα with pres.); 7,115 (ἰών with pres.); 9,421 (ἰόντες with aor.); 13,294 (κιών with aor.); 16,669 (φέρων with aorist; 24,704 (ἰόντες with aor.).

Commands Addressed to Gods.

E. Kieckers, in an article in Indogermanische Forschungen, Vol 24 (1909) p. 1 off. entitled "Zum Gebrauch des Imperativus Aoristi und Praesentis", has given some statistics and made some observations on the subject of commands addressed to gods, in Homer, Hesiod, Sappho, Aeschylus, Sophocles, Euripides, and Aristophanes. He remarks, "Nun war mir bei meiner Homerlektüre aufgefallen, dasz im Bitten, welche an Götter gerichtet sind, der Aor. bei weitem überwiegt, dasz aber in Bitten, die Menschen an Menschen richten, in der Ilias weit öfters das Präsens gebraucht wird." His statistics for the Iliad read: Commands, Gods to Gods presents 56, aorists 44; gods to men, presents 27, aorists 17; men to gods presents 6, aorists 48; men to men, presents 193, aorists 153. [illegible]

clusion is thus expressed: "Fassen wir nochmal kurz das Resultat der vorhergehenden Auseinandersetzung zusammen, so sehen wir, dasz in Bitten, in welchen sich Menschen an Menschen wenden, sehr oft Präsens und Aor. gebraucht werden, dasz aber in Bitten an die Götter bei weitem der Aor. überwiegt. Und in dieser letzten Tatsache kommt, wie mir scheint, eine Feinheit der griechischen Sprache zum Ausdruck. Nicht das durative Präsens, sondern der perfektive Aor. ist in der Regel die Aktionsart, in der der endlich beschränkte Mensch die unendliche Gottheit anrufen darf. Das Verhältnis, in dem sich die ἱκνούμενοι ἄνδρες zu den θεοὶ αἰὲν ἐόντες fühlen, konnte syntaktisch kaum besser veranschaulicht werden."

In view of this article, I have deemed it advisable to make a short investigation into the subject, especially with regard to commands addressed to gods. Kieckers discusses no examples and his bare figures may be deceiving. The following list of examples is as exhaustive as one rather hasty examination could make it. I have not considered commands to inferior divinities such as, thetis, river-gods, nymphs, Proteus, etc. Prohibitions are not considered.

1,37- κλῦθί μευ, ἀργυρότοξ', (Chryses to Apollo); 1,41- τόδε μοι πρήηνον ἐέλδωρ' (Chryses to Apollo); 1,451 κλῦθι μευ, ἀργυρότοξ (Chryses to Apollo); 1,455 - ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ' (Chryses to Apollo); 1,456 - ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον (Chryses to Apollo); 1,504 - τοῖόν μοι κρήηνον ἐέλδωρ' (Thetis to Zeus); 1,508 - ἀλλὰ σὺ μὲν μοι τόδον (Thetis to Zeus); 1,509 - πόρε δ' ἐπὶ τιμῇσι τίθει (Thetis to Zeus); 1,514 - πρόφρασσαι δὲ μοι ὑπόστηθι καὶ κατάνευσον ἢ ἀπόειπε, (Thetis to Zeus); 1,565 - ἀλλ' ἄκουσα πείθησο ἐμοὶ δ' ἐπιπείθεο μύθῳ, (Zeus to Hera); 1,566 - πεπάθοι, μήτηρ ἐμή, καὶ ἀνώγω (Hephaestus to Hera); 2,163 - ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν λιπαροκνήμων ἰοὶ ἀγαυοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον (Hera to Athena); 3,280 - ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά (Agamemnon to Helios); 3,282 - τὸν δὲ μετὰ προφρονέως λύσαι δόμον Ἄϊδος εἴσω, ἡμῖν δὲ ῥυσὸν φιλόμητα καὶ ὅρκια πιστὰ γενέσθαι. (Iris to Zeus); 3,351 - Ζεῦ ἄνα, δὸς τίσασθαι, ὅ με πρότερον κακὰ ἔρξε, δίον Ἀλέξανδρον, καὶ ἐμοὶ ὑπὸ χερσὶ δαμάσσαι (Menelaus to Zeus); 3,404 - ἦρε παρὰ πρόσθεν ἰοῦσα θεὰν ὣς πάντοθεν ἄλλοθεν ἀμφὶς ἐστηυῖαι πολέσιν ὑποστρέψειεν Ὀλύμπου, ἀλλ' αὐτὴ περὶ κείνην ὄϊζυε καὶ ἐφόβησε, λεὶς ἐὼν κε' (Helen to Aphrodite); 4,10 ἦρ' ὀνόσῃ σύ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι. (Hera to Zeus); 4,37 - ἔρξον, ὅπως ἐθέλεις - [illegible]

to Hera); 4.70- αἶψα μάλ' ἐς στρατὸν ἦλθε (Zeus to Athena); 5,115- κλῦθί μευ ..... (l.117) νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη· | δὸς δέ τέ μ' ἄνδρα ἑλεῖν καὶ ἐς ὀμμὶ ἐγχέι ἐλθεῖν. | (Diomede to Athena); 6,348- εἶσιν Ἀνδρομάχη, πολέμου καὶ ἀϊστῆτορ. | (Hector to Hera); 5,359- σὺ δὲ πουλύμητε, κοωισαί τε μὲ δός τε μοι ἵππους, | (Aphrodite to Iris); 5,382- τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, | (Dione to Aphrodite); 5,429- ἀλλὰ σύγ' ἴμερόεντα μετέρχεο ἔργα γάμοιο· | (Zeus to Aphrodite); 5,765- ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, | (Zeus to Hera); 6,306- ἄγε δὴ ἔγχος Διομήδεος ἰδὲ καὶ αὐτὸν | ἀρῆα δὸς πεφιδεῖν (Athena to Athena); 6,426- Τεῦ ἄλλοι τε θεοί, λοτε δὴ καὶ τόνδε γενέσθαι | παῖδ' ἐμόν, (Hector to Zeus and gods); 7,203- δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι | εἰ δέ καὶ Ἕκτορα περ φίλεεις καὶ κήδεαι αὐτοῦ, | ἶσην ἀμφοτέροισι δίην καὶ κῦδος ἑκάστου. | (Zeus to Zeus); 8,5- κέκλυτε μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναι, | ..... (l.7) μήτέ τις οὖν θηλεια θεὸς τό γε μήτέ τις ἄρσην | πειράτω διανύσσαι ἐμὸν ἔπος, ἀλλ' ὅμα πάντες | αἰνεῖτ', (Zeus to Athena and goddesses); 8,11- εἰ δ' ὅτιν' ἐκπεράσαντα, θεοί, ἴδη εἶδος ἀπούρας, | ἀμείνω χρυσείην ἐξ οὐρανόθεν σφεληλάσαντες | πάντες ἐφαπτεσθε (Zeus to Athena and goddesses); 8,31- θαρσεῖ, Τριτογένεια. (Zeus to Athena); 8,164- νῦ δ' σφίσι βούλεο νίκην. | (Hera to Poseidon); 8,242- ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπιτρέπτον ἀλλήλω· | καὶ δὲ περ ἔσσομεν ὑπερφίαλοι καὶ ἀθυρτοι

(Agamemnon to Zeus); 8,374 - ἀλλὰ σὺ μὲν νῦν τῶιν ἐπέντυε μώνυχας ἵππους, | (Athena to Hera); 10,278 - κλῦθί μευ, ---- (l.280) νῦν αὖτε μάλιστά με φίλαι. λίπεν, | δὸς δὲ πάλιν ἐπὶ νῆας ἐυκλείας ἀφικέσθαι, πάντων (Diomede to Athena); 10,284 - πάλιν νῦν μοι ἐναντίος ἆλτο Διὸς τέκος Ἀτρυτώνη | ἐσσυμένως μοι, (Diomede to Athena); 10,291 - ὡς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε. (Diomede to Athena); 10,462 - χαῖρε, θεά, τοῖσδεσσι ---- (l.463) ἀλλὰ καὶ αὖτις | πεμπέμεν ἐπὶ Φρυγῶν ἀνδρῶν ἱππους τε καὶ εὖτας. | (Odysseus to Athena); 14,195 - αὖδα. ὅ τι φρονέεις (Aphrodite to Hera); 14,198 - δὸς νῦν μοι φιλότητα καὶ ἵμερον, (Hera to Aphrodite); 14,219 - τῇ, νῦν, τοῦτον ἰοῦσα τεὴν ἐνὶ θεσπεσίῃ κόλπῳ. | (Aphrodite to Hera); 14,271 - ἄγρει νῦν μοι ὄπασσον ἀάατον Στυγὸς ὕδωρ | χειρὶ δὲ τῇ ἑτέρῃ μὲν ἔλε χθονα (Hera to Earth), 14,357 - πρόφρων νῦν λαοσσόον, Ποσειδάων ἐπάμυνε, | καὶ σφιν κῦδος ὄπαζε μινύνθα περ, ὄφρ' ἔτι εὖδει | Ζεὺς (Hera to Poseidon); 15,54 - ἔρχεο νῦν μετὰ Φοῖβα θεῶν καὶ δεῦρο κάλεσσον | Ἶριν - [illegible] νον ὄμμι καλὸν πέλεμόνδε ἐναστρ. | (Hera to gods); 15,221 - ἔσχεο νῦν, Φοῖβε Φοῖβε, μεθ' Ἕκτορα λαλιπορυστήν· | (Zeus to Apollo); 15,227 - ἀλλὰ σύγ' ἐν χείρεσσι λάβ' αἰγίδα θυσσανόεσσαν, | ---- (l.232) τόφρα γὰρ ἂν σὺ ἑοῖ ἔ- γειρε μένος μεγάλα, ὄφρ' ἂν Ἀχαιοὶ φεύγοντες ἵκωνται | [illegible] νον ἵκωνται. | (Zeus to Apollo); 15,375 - [illegible]

πιε, νηλεὲς ἦμαρ, | (Nestor to Zeus); 16,238 - ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπι-
κρήηνον ἐέλδωρ· | [illegible] (241) [illegible] Ζεῦ, | Φάρ-
συνον δέ οἱ ἦτορ ἐνὶ Φρεσίν, (Achilles to Zeus); 16,443 - ἔρδ' ἀτὰρ οὔ
τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι. | ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ
Φρεσὶ [illegible] εἶτα θεῶν ἐθέλῃσι
καὶ ἄλλος | πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης· | (Stera
to Zeus); 16,451 - ἤτοι μέν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ | λέρσ'
ὕπο Πατρόκλοιο Μενοιτιάδαο δαμῆναι· | (Stera to Zeus); 16,514 - κλῦθι,
ἄναξ, ... (523) ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερὸν ἕλκος ἄκεσσαι |
κοίμησον δ' ὀδύνας, δὸς δὲ κράτος [illegible] (Thaurus to Apollo); 17,645 - Ζεῦ
πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἠέρος υἷας Ἀχαιῶν. | ποίησον δ' αἴθρην, δὸς δ'
ὀφθαλμοῖσιν ἰδέσθαι· | ἐν δὲ φάει καὶ ὄλεσσον, ἐπεί νυ τοι εὐάδεν οὕτως. |
; 18,392 - Ἥφαιστε, πρόμολ' ὧδε· Θέτις νύ τι σεῖο χατίζει. | (Thaurus to
Stephaestus); 19,101 - κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναι. |
; 19,108 - εἰ δ' ἄγε νῦν μοι ὄμοσσον Ὀλύμπιε, καρτερὸν ὅρκον, | (Stera
to Zeus); 19,347 - ἀλλ' ἴθι οἱ νέκτάρ τε καὶ ἀμβροσίην ἐραιεινὴν |
στάξον ἐνὶ στήθεσσ', (Zeus to Athena); 20,24 οἱ δὲ δὴ ἄλλοι | ὄρχεσθ',
ὄφρ' ἂν ἴκησθε μετὰ Τρῶας καὶ Ἀλαιοῦς. | ἀμφοτέρωσι δ' ἀρήγεθ', ὅπῃ σφιν
ἐστὶν ἑκάστου. | (Zeus to gods and goddesses); 20,115 - φράζεσθον δὴ σφῶι,
Ποσείδαον καὶ Ἀθήνη. | [illegible]

(Hera to Poseidon and (Athena); 20,310 - ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον | Αἰνείαν, ἤ κέν μιν ἐρύσεαι ἦ κεν ἐάσεις. | (Hera to Poseidon; 21,331 - ὄρσεο, κυλλοπόδιον, ἐμὸν τέκος· ----(333) ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκεο δὲ φλόγα πολλήν. ---- (337) τὸν δὲ Ξάνθοιο πορ' ὄχθας | δίωξον καὶ, ἐν δ' αὐτὸν ἰὲι πυρί (Hera to Hephaestus), 21,359 - λὴν ἐρίβρεμ' (Hephaestus to Hephaestus); 21,379 Ἥφαιστε, σχέο, τέκνον ἀγακλεές· (Hera to Hephaestus); 21,421 - καὶ δ' αὖθ' ἡ λυκάμοιτα ἄναξ βροτολοιγὸν Ἄρηα | Ἴλιον ἐκ πολεμοῖο καὶ ὀλέθρου· ἀλλὰ μετ- ἔλθε. (Hera to Athena); 21,439 - ἄρχε· σὺ γὰρ γενεῇφι πρεσβυτέρη (Poseidon to Apollo) 22,174 - ἀλλ' ἄγετε ζώουσαν, θεοί, καὶ μητιάσασθε, | ἦε μιν ἐκ θανάτοιο σαώσομεν ἦε μιν ἤδη | Πηλεΐδῃ Ἀχιλῆι δαμάσσομεν ἐσθλὸν ἐόντα. | (Zeus to gods); 22,181 - Ἕρ· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι. | (Athena to Zeus); 22,183 - τόφρα, γονήνεια, φίλον τέκος· ---- (185) ἔρξον, ὅπῃ δή τοι θόος ἐπλετο μηδέ τ' ἄρωεν. | (Hera to Athena); 22,220 - κλῦθι, μέδων ἀγλαῶπι, μάλιστά γε μοι σὺ πιφραδέσθαι ἐλεύσῃ | (Odysseus to Athena); 24,304 - Ζεῦ πάτερ ἠδ' Ἀθηναίη καὶ Ἀπόλλων, | οἷος ἔην Ἀχιλῆος ἑταῖρος ἐμός, | πεμπτοσύνην ὃς κοῦρος ἐὼν ἐμὸν ἄλγος ἔπαυσε, | πολλὸν ἀγαλλόμενος (Odysseus to Zeus); 24,536 - ἦλθε δὲ καὶ Πριάμοιο παλαὶ ἐπὶ νῆας Ἀχαιῶν | οἷός ἀγαγ', ὡς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ | (Hermes)

An enumeration of the above passages shows that in commands addressed by men to gods there are 10 presents and 40 aorists. The presents are: 3,280 - ἔστε φυλάσσετε (2); 3,406 - ἦσο ἀπόεικε, ὀΐζυε, φύλασσε (4). 5,348 - εἶκε (1); 10,291 - παρίστασο φυλάσσε (2); 10,462 - χαῖρε (1). So, in the first place, Kieckers' statistics are incorrect. In his enumeration he includes commands to Thetis and to the Muses and includes ἄειδε (1,1) and παρέζεο (1,407) so his count should be 12 presents instead of 6; or if ἔννεπε (2,761) were added (and it should be, since under his examples of the aor. he includes ἔσπετε - 2,484, 11,218; 14,508, 16,112) he should have a total of 13 presents, which would be quite a different result from his total of 6. The examples he omits are 3,280 - ἔστε and φυλάσσετε which he says are not imperatives. In this I think he is wrong and in this view I am supported by most of the editors. Four other instances, he has either not discovered or chooses to pass over in silence. These are in 3,406 - ἦσο, ἀπόεικε, ὀΐζυε, φύλασσε, commands addressed by [illegible]. So, making the same enumeration as that of Kieckers, I find 13 present imperatives addressed by men to gods in the Iliad instead of his 6. The results Kieckers apparently wishes to draw from his statistics are [illegible]

He leaves one with the impression that the mere fact that a mortal is addressing a god calls for the aorist imperative; and since he quotes [illegible] figures and does not examine the nature of any of the passages with the aorist, his results are on the face of them plausible. He finally winds up with 4 presents (he sets aside Χαῖρε because of its use as a salutation, and παρέφεο because it has no aorist) and 48 aorists. This seems rather an alarming preponderance of aorist. But an examination of the 40 aorists (the 48 of Kieckers is obtained by adding the commands to Thetis and to the Muses) which were quoted above shows that 7 are forms of κλῦθι; 4 of κρήηνον and ἐπικρήηνον; 10 of δος and δότε; 17 in all of imperatives that practically are never used in the present. The others are: ἄμυνον (2); δάμασον (1); φῖλαι (2); ἄξον (1); ἄπασσον (1); ἔστον (1); σπεῖο (1); μνῆσαι (1); πρόες (1); θάρσυνον (1); ἄκεσσαι (1); κοίμησον (1); [illegible] (1); ποίησον (1); ὄλεσσον (1); σέμψον (1); etc.

The fact of the matter is this, that the usage with the imper. in addressing a god is governed by exactly the same rules that govern its ordinary use. If there is any reason for emphasizing the development or duration of an act [illegible]

conduct to govern a person's actions over a period of time, the present imperative is used. If the act is regarded simply as an act, or if the command necessarily implies the 'attainment' (Cf. Gildersleeve-Miller S.C.G., Sec 238) which is to result from the act then the aor. imper. appears. And this is just the reason why the aor. occurs so frequently in commands addressed by mortals to divinities. Thus aorists appear in prayers that ask for the attainment or accomplishment of some definite thing. In these commands, of course, there may be a consciousness on the part of the speaker of the power of a god. That is, he is not so likely to ask a god to do something and make use of the pres. imper. (conative) because this would in reality be asking the god to try to do something; whereas, the god accomplishes instantly that he undertakes: there is no endeavor. (Cf. Gildersleeve, S.C.G., Sec 192). To this extent then, and no farther is a command to a god likely to take an aorist imperative. This explanation of course accounts for the aorists κρῆνον etc.; probably also for δάιωσσον, ἄκεσσαι, κοίλανον, ῥῦσαι etc. The examples of κλῦθι and δός mean nothing. The same tenses would be used in addressing a mortal.

the command is addressed to a god is not sufficient to overthrow this rule and the present tense is used. This is evident from the two examples in 3,280, the two in 10,291, and, above all, by the four in 3,406 which Kieckers chooses to omit.

An examination of the commands addressed by gods to gods confirms the previous statements. The present imperative is used 38 times, the aor. 30 times. (Kieckers gives 56 pres., 44 aor., but he includes commands addressed to Thetis, Iris, river-gods etc). Of course, when gods are addressing gods, the prayer for the accomplishment of something is almost entirely absent. Conduct is often prescribed, and durative expressions are numerous. The examples have for the most part received attention in the examination of the verbs themselves and will not be discussed here again, since Kieckers passes over these commands. In general, instructions for conduct, imperatives with ὄφρα + subj. construction and with descriptive participle, have the pres. imper.; commands that imply attainment take the aor. imper.

The conclusion is that when a command is addressed to a god, whether by a mortal or by a divinity, the ordinary usage of the imperative holds good. There is no peculiar psychological

element present when a god is addressed by a mortal, as Kieckers seems to believe, the character of the command itself is the [illegible]. See commands to gods in the Odyssey, p. 238.

Examination of Alternatives.

Because, in the examination of the individual imperatives, some connection between the aorist imperative and the use of alternatives appeared at times probable, the instances are here collected for examination. There are two types: (a) where the imperative (generally of a verb of saying) requests that an answer be given to an alternative (b) where the imperative itself occurs in one or both branches of the alternative.

(a) 6,376 – εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε· | πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο; | ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων | ἢ ἐς Ἀθηναίης ἐξοίχεται, ; 10,[illegible] πιὸς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἱπποδάμοισιν | εὔδουσ' ἢ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω. |; 11,819 – ἀλλ' ἄγε μοι τόδε εἰπέ, Διοτρεφὲς Εὐρύπυλ' ἥρως, | ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἕκτορ' Ἀχαιοὶ | ἢ ἤδη Φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες. |; 20,[illegible]

σίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον | Αἰνείαν, ἢ κέν μιν ἑρύσσαι ἢ κεν ἐάασιν. | 22,174- ἀλλ' ἄγε φραζώμεθα καὶ μητιάσωμεν. | ἦε μιν ἐν θαλύτοιο πανημερίοις ἢε μιν ἤδη | Πηλείδῃ Ἀχιλῆϊ μαχησόμεν ἐσθλὸν ἐόντα. | ; 2,380 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, | ἦε πη ἐκπέφασαι κεμμήλια πολλὰ καὶ ἐσθλὰ | ἄμφω ἐν ἀλλήλοισιν, ἵνα περ γαῖά τοι ἅμα μιμνεῖ, | ἢ ἤδη πάντα καταλείπετε Ἴλιον ἱρὴν | δείδιότε· ; 24,407 - εἰ μὲν δὴ Θρῄκιον Πηληϊάδεω Ἀχιλῆος | εἰς ἄγε δὴ μοι πᾶσαν ἀπόβλητον καταλέξον, | ἢ ἔτι πάρ νηεστιν ἀνὰ πλὰς ἦε μιν ἤδη | ἠὲ κυσὶν μελεΐστὶ τανύσσειν πρυμνῇσιν Ἀχιλλεύς. |

(b) 5,227 - ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα | δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάλωμαι' | ἠὲ σὺ τόνδε δέξο, μελησουσιν δ' ἐμοὶ ἵπποι. | ; 6,167 - τεθναίης, ὦ Προῖτ', ἢ πάντας Βελλεροφόντης, | ; 9,146 - ἀλλ' ἄγε τὸν ἐπιμύσιον Ἀρηϊα τεύχεα δύω | ἢ ἰθ', ἐγὼ δὲ μέτειμι κιχήσεσθαί δέ σ' οἴω. | ; 10,442 - ἀλλ' ἐμὲ μὲν νῦν τῆμαι πελάσσειεν ἀμυντόροισιν, | ἦε μοι ἄμμαντες λίπεν ἱππόθι κηλεῖ δεσμῷ. | ; 10,480 - σοὶ δέ τι εἰς ἀγορὴν | ἐστάμεναι μέλλουσιν ὑπὲρ τεύχεσιν ἀλλὰ καὶ ἵππους | ἠὲ σὺν ἀνέρας ἔναιρε μαλιστοσύν δέμας ἵπποι. | ; 17,227 - τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω | ἠὲ σαωθήτω· ; 23,724 - ἦ μ' ἀνάειρ' ἢ ἐγὼ νιν

These instances were collected for the reason that, in the examination of the individual verbs, it was observed that often, where an alternative of either type (a) or (b) appeared, there appeared also the aorist tense of the imperative. The impression was that in type (a) the idea was 'here are two possibilities, name the correct one'; that in type (b) the idea was 'here are two possibilities, do the one or the other'. The theory was that, in thus summing up the possibilities for consideration, the speaker necessarily regarded them as units, i.e. that the attainment of each was implied. If so, then of course the aorist tense would be the natural usage.

Type (a) yields 4 aorists (μυθήσασθε, δίειπε, εἰπέ, νόησον, εἰπέ + κατάλεξον, κατάλεξον), 1 present (φράζεσθε.)

In type (b) we find in 5,227 aor. and perf.; in 6,164 aor. optative and aor. imper.; in 6,340 aor. and pres. (ἴθι); in 10,442 aor. and aor.; in 10,480 pres. and pres.; in 17,227 - aor. and aor.; in 23,724 pres (the second verb is understood.)

The results seem to show a preference for the aorist in each of the types. However there is nothing final to be derived from the instances. The subject will receive further treatment when the alternatives in the Odyssey have been examined. [illegible]

Examination of the Imperative in the Odyssey

· ἀγόρευσον - 7 times - 1,174; 4,645; 13,232; 14,186; 24,258; 24,297; 24,403. Commands. All in the verse: καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐῢ εἰδῶ, | . The meaning is 'tell'. There are three varieties of its use. (1) 24,258 - 'Tell me if I have come to Ithaca as this man has told me'. Here the request is for one definite piece of information and the answer could be a simple 'yes' or 'no'. (2) An alternative is presented and the command is to state which member is the correct one. 1,174 - 'Tell me ... are you recently arrived or are you a guest of my father?'; 4,645 - 'Tell me ... did he take the ship from you unwilling, or did you give it to him?'; 24,403. Does Penelope know that you have returned, or shall we send a messenger. The idea in these passages seems to be 'here are two possible lines, name the correct one'. There is no chance, then, for durative force, or for the meaning 'relate'. The use of the aorist here is exactly what would be expected. (See article on the alternative) p. 241. (3) 13,232; 14,186; 24,297. In these cases a series of questions is introduced and an answer demanded. It is probable that the use of the aor. here is due to the fact that the series of questions is not thought of as the [illegible]

the answer to them as a continued narrative. The idea is rather, 'tell me this; now answer this other question'. It is as if the ἀγόρευσον were to be supplied before each new question. These examples occur as introductory to the stock list of questions asked of strangers. e.g. 14,186 - ... τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; | ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ταῦται | ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο; | οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι. |. Cf. Delbrück, VS., II 234 + 364

2. ἄγε - 4 times - 4,36, 10,266; 15,199, 17,10, ἀγέτω, 3,424. Commands 3; prohibitions, 2. 4,36 - ἀλλὰ λύ' ἵππους | ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε δοινηθῆναι. | ; 10,266 - μή μ' ἄγε κεῖσ' ἀέκοντα, Διοτρεφές, ἀλλὰ λίπ' αὐτοῦ· | ; 15,199 μή με παρ' ἐξ ἄγε νῆα, Διοτρεφές, ἀλλὰ λίπ' αὐτοῦ, | ; 17,10 - τὸν ξεῖνον δύστηνον ἄγ' ἐς πόλιν, ὄφρ' ἂν ἐκεῖθι | δαῖτα πτωλεύῃ· ; 3,424 - εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μελαιναν | πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους· |. The prohibition in 10,266 is of 'the durative type' and conative. 15,199 - the situation is not clear. The prohibition does not seem to be of 'the durative type' nor is 'conduct' prescribed. However, in view of the usage of the Iliad, I do not think that this can be a prohibition 'for the future',* which would require an aor. subj. The poet may have regarded this passage as of the durative [illegible]

* 'for the future' = applying to the future but not [illegible]

'Do not as you now are in the act of doing.' In 4, 36 the descriptive προ-τέρω is possibly significant. The other examples are non-significant; but, since they are used of conducting persons, could quite well be regarded in a durative light.

ἄξετε - 14, 414. Command. ἄξεθ' ὑῶν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω | τηλεδαπῷ'. 'Bring' as opposed to the 'lead' or 'guide' of the present. Denotes 'attainment'. Cf. Gildersleeve, S.C.G., Sec. 238.

Cf. Delbrück, SF., 4, 81; VS., II 85 + 231; Mutzbauer, Vol. I, p. [illegible]

3. ἄειδε - [illegible] Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας, | ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί· | τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ | οἶνον πινόντων'. Regarded as a durative. The παρήμενος is significant and the σιωπῇ οἶνον πινόντων'. See pp. 133, 236.

ἄειδον - 8, 492. Command. ἀλλ' ἄγε δὴ μετάδηθι καὶ ἵππον κόσμον ἄειδον | δουρατέου, . Nothing significant. There are present no picturesque details as with ἄειδε above. The fact that the object is concentrated (κόσμον) may have some influence. Delbrück takes this as an inceptive VS., II 361. I think the idea is rather that of 'attainment'.

ἄξει - 17, 401. Indicative. ὠπτ' οὖν ὠπτέρ' ἐμὴν ἄξει τό τε ὥστε τιν' ἄλλον | δμώων, . Probably of the durative type with a reference to the speech of Antinous that precedes. Cf. Delbrück, VS., II 3[illegible]

5 αἴδεο - 22,312; 22,344. Commands. Both in the verse: γουνοῦμαί σ' Ὀδυσοῦ· σὺ δέ μ' αἴδεο καί μ' ἐλέησον· |. nothing significant.

αἰδεῖο - 9,264. Command. ἀλλ' αἰδεῖο, φέριστε, θεούς· ἱκέται δέ τοι εἰμεν. | nothing significant.

αἰδέσθητε - 2,65. Command. ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, | nothing significant. Mutzbauer gives for the present 'schonen'; for the aorist, 'bekomme Scheu', 'es erfasst mich Scheu'.

ἐλέτω - 20,52. Command. ἀλλ' ἐλέτω σε καὶ ὕπνος. Evidently non-durative. 'Attainment' is expressed.

ἑλέσθω - 18,47. Command. πῶν ἦν κ' ἐθέλῃσιν ἀναστὰς αὐτὸς ἑλέσθω. Non-durative. Cf. Delbrück, VS., II 231 & 364.

7 ἀκαλίζευ - [illegible] τὼ μή τι θανὼν ἀκαλίζευ Ἀχιλλεῦ. | The durative type. (See l. 472). Cf. Delbrück, VS., II [illegible]

8 ἀκέσασθε - [illegible] ἀλλ' ἀκέσασθε φίλοι· δύναμις γὰρ ἐν ὑμῖν. | 'Attainment is denoted 'a complete cure'. The [illegible] is [illegible] significant.

ἀκοντίσατο - 22,[illegible] Command. ἀλλ' ἄγεθ' οἱ ἐξ πρῶτον ἀκοντίσατ'. The πρῶτον is significant, giving 'complexive' force to the aor. Besides only one cast is prescribed. See article on πρῶτον pp. 132, 232.

ἄκουσον - Himer. 6,325; 12,[illegible]; 16,318; 16,257; 18,127; 19,335; [illegible] ἀκουσάτω - 16,301. All commands except 16,301 (ἀκουσάτω).

αἰνιόχοιο Διὸς τέκος Ἀτρυτώνη· | νῦν δή πέρ μευ ἄκουσον .... (337) δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἠδ' ἐλεεινόν. |; 12,37 - ταῦτα μὲν οὕτω πάντα πεπείραται· σὺ δ' ἄκουσον, | (followed by a long account.); 15,318 - ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· | Ἑρμείαο ἕκητι διακτόρου, ὃς δή τε πάντων | ἀνθρώπων ἔργοισι χάριν καὶ κῦδος ὀπάζει, | ἔρρετο τούνη σὺν ἐμοὶ ἐρίσαντε φρεσὶν ἄλλοι, | πῦρ τ' εὖ νηῆσαι διά τε ξύλα λα- νὰ κεάσσαι, |; 16,259 - τοὶ γὰρ ἐγών ἐρέω, σὺ δὲ σύνθεο καί μευ ἄ- κουσον, | καὶ φράσαι· ἦ κεν τῶιν Ἀθήνη σὺν Διὶ πατρὶ | ἀρκέσει, ἦέ τιν' ἄλλον ἀμυντορα μερμηρίζω. |; 18,129 - τούνεκά τοι ἐρέω, σὺ δὲ σύν- θεο καί μευ ἄκουσον· | οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο | πάντων, ; 19,535 - ἀλλ' ἄγε μοι τὸν ὄνειρον ὑποκρῖναι καὶ ἄκουσον· | (followed by account of the dream.); 24,265 - ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· | ἀνδρὸς πολλὰ ξείνισσα φίλη ἐν πατρίδι γαίῃ | ... ; 16,301 - εἰ ἐτεὸν γ' ἐμὸς ἔσσι καὶ αἵματος ἡμετέροιο, | μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος. |. In 6,325 the νῦν δή περ seems to fix the actual moment. The καὶ μοῖρ' ἔθελεν ἐμοὶ ἐπιπρέπει ἀρηγέμεν ἠδὲ καὶ ἄλλοτε δή. The remaining instances do not seem signifi- cant. Some of them may be subordinated to fix the attention of the hearer. Some are used of new pieces of information, others of a call to agreement. [illegible]

pression: σὺ δὲ σύνθεο καὶ μευ ἄκουσον. Homer uses the aorist imperatives of this verb 10 times, the present 1 time. The prohibition applies strictly to the future. This is the rare use of the aor. imper. in prohibitions. The case is the same here as in the Iliad, i.e. it is the same in meaning as is the aor. subj. in prohibitions, in which construction future time is always referred to. Cf. Stahl, 233[1]; Monro, H. G., Sec. 329.

For the verb, compare, Delbrück, V.S., II 363 + 364; Eleanor Purdie, I.F., 9.79; E. Moller, Philologus, [illegible] p. [illegible]

11. ἀπάλαλκε - 4.766 Command τὼν νῦν μοι μνῆσαι, καί μοι φίλον υἷα σάωσον, | μνηστῆρας δ' ἀπάλαλκε κακὼς ὑπερηνορέοντας. | [illegible]

12. ἀλόω - 5,377 Command. οὕτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον, | εἰς ὅ κεν ἀνθρώποισι Διοτρεφέεσσι μιγήῃς. | Durative [illegible] is significant. See pp. 129, 230.

ἀλάλησο - 3,313 Prohibition καὶ σύ, φίλος, μὴ δηθὰ δόμων ἀπο τῆλ' ἀλάλησο, | κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν | οὕτω ὑπερβάλλου... 'The durative type'. Perfect used as present. Cf. Delbrück, V.S., II [illegible]

ἀλεγύνετε - 3 times - 1,374; 2,139; 8,38. Commands. 1,374 - ἄλλας δ' ἀλεγύνετε δαῖτας | ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. |; 2,139 - ἔξιτέ μοι κεχάρων ἄλλας δ' ἀλεγύνετε δαῖτας | ὑμὸ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. |; 8,38 - αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα | [illegible]

δ' ἐλθόντες'. The first two examples give sarcastic instructions for future 'conduct'. The third has nothing significant.

ἀλέασθε - 4,774. Command. δαίμονται μυθοὺς μὲν ὑπερφιάλους ἀλέασθε | πάντας ὁμῶς,. nothing significant. It seems as though 'conduct' is specified; in which case, the present would rather be expected. [illegible] there is nothing to indicate that the aor. force is not present.

ἀμείβεο - 17,373. Prohibition. σίγα, μή μοι τοῦτον ἀμείβεο πόλλ' ἐπέλεσιν | The duration type.

ἄμυνον - 22,208. Command. Μέντορ, ἄμυνον ἀρήν, μνῆσαι δ' ἑτάροιο φίλοιο, |. Nothing significant. Probably expresses attainment.

ἀνώχθι - 6 times - 1,274; 2,113; 17,508; 17,569; 18,182; 22,483; ἀνωγέτω - 2,195; ἀνώγετε - 23,132; ἄνωχθε - 22,437. Commands. Perfects with force of Presents. 1,274 - μνηστῆρας μὲν ἐπὶ σφέτερα σκιδνάσθαι ἄνωχθι, |; 2,113 - μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι | τῷ ὅτεῳ τε πατὴρ κέλεται καὶ ἄνδανει αὐτῇ. |; 17,508 - ἔρχεο δὴ Εὐμαιε, κιὼν τὸν ξεῖνον ἄνωχθι | ἐλθέμεν,; 17,569 - τὼ νῦν Πηνελόπειαν ἐνὶ μεγάροισιν ἄνωχθι | μεῖναι,; 18,182 - ἀλλά μοι Αὐτονόην τε καὶ Ἱπποδάμειαν ἄνωχθι | ἐλθέμεν,; 22,483 - τὸ δὲ Πηνελόπειαν | ἐλθεῖν ἐνθάδ' ἄνωχθι τὸν ἀμφιπόλοισι γυναιξί |; 2,195 - μητέρα ἣν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι |; 23,132 - δμῳὰς δ' ἐν μεγάροισιν ἀνώγετε εἵμαθ' ἑλέσθαι |; 22,437 - ἄρχετε νῦν γε[illegible]

ὄφρα ἐν καὶ ἀνώλεθε γυναῖκας.| The situation with regard to this verb is apparently different from what it was in the Iliad. In the Iliad, the use of the verb seemed durative or repetitive. There were three clearly durative uses, two of them with the ὄφρα - τόφρα construction; the other instances were orders to be issued to the Greek army, and possibly had inherent in them the idea of the separate orders to be issued to the several units. In the Odyssey the command is one to do some one definite thing, and in the majority, is to be issued to one person only; in none of the instances is there present any idea of duration or of repetition. The verb in the Odyssey seems to be a mere colorless verb of commanding.

Cf. Delbrück, V.S., II

[illegible] ἅπτεσθον - 4,60. Command. σίτου θ' ἅπτεσθον καὶ χαίρετον. nothing significant, unless the χαίρετον is so. It is durative, and if its action is parallel to that of ἅπτεσθον, it also is durative.

ἀνήφθω - 12,51; 12,162. Commands. 12,51. δηστάνων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε | ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πρεῖρατ' ἀνήφθω.|; 12,162 - δήσατ' ἐν ἀργαλέῳ, ὄφρ' ἔμπεσον αὐτόθι μίμνω.| ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.|. These probably denote 'attainment'.

[illegible] ἄρσον - 2,289; 2,353. Commands. 2,289 - ὁπλισσόν τ' ἤια καὶ ἄγγεσιν ἄρσον ἅπαντα.|; 2,353 - δώδεκα δ' ἔωπλησον καὶ πώμασιν ἄρσον ἅπαντα.|

Here again the use must denote 'attainment'.

20. ἀρεσσάσθω 8 3% Command [illegible] ἀρεσσάσθω [illegible] καὶ [illegible] 'attainment' denoted. Cf. Goldersleeve S.C.G., [illegible] 238

[illegible] ἁρμόζεο [illegible] ἀλλ' ἄγε δουρατα [illegible] ἁρμόζεο [illegible] ρεῖαν σχεδίην. nothing significant. The poet has the privilege of regarding the raft as in course of construction, rather than as having attained a state of completeness.

2[illegible] ἀρνείσθω [illegible] αὐτὰρ οἱ ἄλλοι [illegible] βασιλῆες ἐμὰ πρὸς δώ-ματα καλὰ ἔρχεσθ' ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν· ἡ μηδέ τις ἀρνείσθω. not of the durative type. Probably denotes conduct, but there is nothing to show just how the idea was 'felt' by the poet. See the usage with this verb in the Iliad

2[illegible] ἄρχετε [illegible] ἄρχετε νῦν νέκυας βορέειν καὶ ἄνωχθε γυναῖκας· nothing significant. See note on the verb in the Iliad

ἐπαρξάσθω - [illegible] Commands. Both in the verse ἀλλ' ἄγετ' οἰνόχοος μὲν ἐπαρξάσθω δεπάεσσιν, l. Cf. for the simple verb. Delbrück II 2 3 [illegible]

[illegible] αὔδα - 5,[illegible] αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, l. nothing significant.

παραύδα - [illegible] Prohibitions [illegible] μὴ δή μοι θάνατόν γε παραύδα, [illegible] ξύρυνομη, μὴ ταῦτα παραύδα κηδομένη περ, l. [illegible]

προσαυδάτω - 15 [illegible] σιγῇ νῦν· μή τίς με προσαυδάτω ἐπέεσσιν | ὑ-
μεναίων ἑτάρων, ; Not of deliberative type. Probably conduct [illegible] in
the governing idea. The τις gives the command a general nature.

ἄφυσσον - [illegible] μαῖ', ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον |.
Nothing significant.

ἀωτεῖτε - [illegible] μηκέτι νῦν εὕδοντες ἀωτεῖτε γλυκὺν ὕπνον, |. The dura-
tive type. See articles on μηκέτι, p. 131; descriptive [illegible] p. 236 and [illegible]

ἀνάβαινε - 15,209. [illegible] σπουδῇ νῦν ἀνάβαινε κέλευέ τε πάντας ἑταί-
ρους, |. The descriptive σπουδῇ may be significant. Cf. Goldersleeve, S.C.B.,
Sec. 405.

κατάβηθι - [illegible] ἀλλ' ἄγε νῦν κατάβηθι καὶ ἄψ ἔρχευ μέγαρον δέ |
[illegible]. The expression
is really equal to 'having descended, go', and the principal emphasis is
on the ἔρχεο rather than the κατάβηθι. Hence ἔρχευ is descriptive, κατά-
βηθι is not.

μετάβηθι - 8,492 [illegible] ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κοίμον ἄεισον |
δουρητέον, - a figurative use [illegible]

ἔκβητε - [illegible] δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ | ἔκβητ'.
Homer's regular usage in expressions of disembarking, disinvesting,
etc. is the aor. imper. [illegible]

cf. Delbrück, SF., 4,81; VS., II 37 + 77 + 233; Eleanor Purdie, IF., 9,74; H. Meltzer, IF. [illegible]

[illegible] βάλλετε 20,151 [illegible] ἀγρεῖθ', οἱ μὲν δῶμα κορήσατε ποιπνύσασαι | ῥάσσατέ τ' ἔν τε θρόνοις εὐποιήτοισι τάπητας | βάλλετε πορφυρέους', nothing [illegible]

βάλλεο - 7 times - 11,454; 16,281; 16,299; 17,548; 19,226, 19,415, 19,[illegible] Commander [illegible] in the [illegible] ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν· | The discourse following the verse has no fixed character. It may contain a single statement, a command, or a long description. Mutzbauer, Vol I, p.236, translates 'denken an' and compares agitare [illegible]. In the verse above he translates 'sich merken'.

βάλλευ - 12,218. Command: ἀλλ' ἐνὶ θυμῷ | βάλλευ,. 'Behalte es im Sterzen'. (Mutzbauer.). If so, then durative and 'conduct' prescribed.

ἀνάβαλλε - 1[illegible] [illegible] ὦ γύναι αἰδοίη, Λαερτιάδεω Ὀδυσῆος, | μηκέτι νῦν ἀνάβαλλε δόμοις ἐνὶ τοῦτον ἄεθλον | The durative type. See article on μηκέτι p.131; also p.234

ἐμβάλετε - [illegible] [illegible] ἔνθά οἱ ἐκθεῖται πυκινὸν λέχος ἐμβάλετ' εὐνήν, |. Nothing significant.

For the verb, cf. Delbrück SF., 4,84; VS., II 82, [illegible] [illegible] IF. [illegible]

βασιλευέτω. 24,483. Command. ὅρκια πιστὰ ταμόντες ὁ μὲν βασιλευέτω αἰεί,. Durative. The αἰεί is significant. However uses the aor. of this verb. Cf. Delbrück, VS., II 235., K. Kunst, Zeitschrift für die Österreichischen Gymnasien, 60(1909), p. 697.

γενέσθω - 5,224, 17,285, 22,491. Command. 5,224 - μετὰ καὶ τόδε τοῖσι γενέσθω.; 17,285 - a repetition of the preceding. 22,491 - πῦρ νῦν μοι πρώτιστον ἐνὶ μεγάροισι γενέσθω.|. The πρώτιστον is probably significant. See article on πρῶτον and πρώτιστον p. 232; also p. [illegible] Cf. Delbrück, VS., II 101 + 232; K. Kunst, Zeitschrift für die Österreichischen Gymnasien, 60(1909), p. 67[illegible]

δαίνυσθε - 4,238; 21,89; δαινύσθω - 21,319. Command. [illegible] ἤτοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι | καὶ μύθοις τέρπεσθε.; 21,89 - ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἠὲ θύραζε | κλαίετον ἐξελθόντε.; 21,319 - μηδέ τις ὑμείων τοῦ γ' εἵνεκα θυμὸν ἀλεύων | ἐνθάδε δαινύσθω,. The two commands are durative and enjoin conduct. The καθήμενοι and ἀκέων are significant. The prohibition is probably not of the durative type. However the adverbial ἀλεύων is significant and the τις gives a general character to the command.

δάμασσε [illegible] δαμάσσει δὲ μέγα [illegible]

[illegible] cf. Delbrück, VS., II.

δείδιθι - 4,825; 18,63 Prohibitions. 4,825 - θάρσει, μηδέ τι πάγχυ μετὰ φρεὶ δείδιθι λίην·|; 18,63 - τῶν δ' ἄλλων μή τιν' Ἀχαιῶν | δείδιθ', - The first is of the durative type; the second is also, in all probability, of the durative type and referring to l. 56.

ὑποδείσατε - 2,66. Command ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, | οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν, |. Delbrück VS., II [illegible]

δεῖξον - 6,178 Command ἄστυ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι, |

Non-[illegible] cf. Delbrück VS., II [illegible] Denotes 'attainment'

διδέντων - 12,54. Command οἱ δέ σ' ἐνὶ πλεόνεσσι τότε δεσμοῖσι διδέντων.

δήσατε - 12,161; δησάντων - 2,[illegible]. Commands. 12,161 - ἀλλά με δεσμῷ | δήσατ' ἐν ἀρ-ναλέῳ, ; 12,50 - δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε |. 'Attainment' is expressed in these two examples of the aor., 'make fast'. In the instance with the pres., 'attainment' is not so prominent. Simply 'put on more chains' and nothing definite as a limit is mentioned.

δίδωθι - 3,380; δίδου - 3,58 Commands. [illegible] ἄλλα [illegible], ἵληθι, δίδωθι δέ μοι κλέος ἐσθλόν, | αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·|; 3,58 - αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν | σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης. |. The use of the present in these verbs is due to the absence of the idea of 'attainment' contained in the [illegible]

In the first, κλέος is prayed for and this is not a matter for instant attainment but will be granted by the god throughout the years to come. In the second, nothing definite is prayed for in the Pythians. The recompense for their offering is to be simply an favourable attitude toward them on the part of the goddess. Both these examples, therefore, really prescribe 'conduct.'

δός - 12 times - 3,46; 3,60; 3,369, 6,178, 6,327; 9,355; 9,365; 9,530; 17,195; 17,345; 17,400, 17,415, δοτω - 7,166; δότε - 6 times - 2,212, 4,669; 6,209, 6,346; 21,281; 21,336 Commands.

3,46 - δὸς καὶ τούτῳ εἰπεῖν ἅπερ μελιηδέος οἰνοποιεῖται,; 3,60 - δὸς δ' ἔτι Τηλεμάχοιο καὶ ἐμὲ πρήξαντα νέεσθαι,|; 69 - πέμψον σὺν δίφρῳ τε καὶ υἱέϊ· δὸς δέ οἱ ἵππους,|; 6,178 - δὸς δὲ ῥάκος ἀμφιβαλέσθαι,|; 6,327 - δὸς μὲν Φαιήκας φίλον ἐλθεῖν ἠδ' ἐλεεινόν.|; 9,355 - δός μοι ἔτι προφρων, καὶ μοι τεὸν οὔνομα εἰπὲ ἰωὐτίκα νῦν, ; 9,365 - τὸ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.|; 9,530 - δὸς μὴ Ὀδυσσῆα πτολιπορθιον οἶκαδ' ἱκέσθαι.|; 17,195 - δὸς δέ μοι εἴ ποθί τοι δόμος ἠδὲ τοκῆες ἔμμενες ἔτι, ἀλλ' ἀστυγέτων ἔτι', ; 17,345 - δὸς τῷ ξείνῳ ταῦτα φέρων... ; 17,400 - δὸς οἱ ἔλυτρ' ἰfood'). ; 17,415 - δὸς, φίλος· (food); 7,166 - δόρπον δὲ ξείνῳ πομπὴ δότω ἔνδον ἐόντων.|; 2,212 - ἀλλ' ἄγε μοι δότε πῆμα δόμῳ καὶ εἴκοσ' ἑταίρους,|; 4,669 - repetition of the preceding.; 6,209 - ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ θρῶσίν τε πόσιν τε,

6,246 - a repetition of the preceding.; 21,281 - ἀλλ' ἄγ' ἐμοὶ δότε τόξον ἐύξοον,; 21,336 - ἀλλ' ἄγε οἱ δότε τόξον ἐύξοον,. nearly all in the sense of 'give'; a few instances of 'grant'; but always of some one definite thing and with the idea of 'attainment' inherent. The distinction between pres. and aor. is very clear-cut in this verb.

Cf. Delbrück, VS, II 17,482

δύσεο - 17,276. Command. ἠὲ σὺ πρῶτος ἔσελθε δόμους εὐναιετάοντας, | δύσεο δὲ μνηστῆρας, ἐγὼ δ' ὑπολείψομαι αὐτοῦ | εἰ δ' ἐθέλεις, ἐπίμεννον.

Cf. the verb in the Iliad. This idea in Homer seems always to call forth the aor. Cf. also the article on the alternative.

Cf. Delbrück, VS, II 2[illegible]

ἔα - 2,281; 4,744. Commands 2,[illegible] - τὼ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε | ἀφραδέων,; 4,744 - νυμφὰ φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ | ἢ ἔα ἐν μεγάρῳ. The first means 'disregard', the second 'leave'. Both [illegible].

ἔασον - 23,113; ἐάσατε - 2,70, 7,215. Commands 23,[illegible] - Τηλέμαχ', ἤτοι μητέρ' ἐνὶ μεγάροισιν ἔασον | πειράζειν ἐμέθεν·; 2,70 - σλέσθε, φίλοι, αὐ ὠοῖον ἐάσατε πένθεϊ λυγρῷ | τείρεσθ'.; 7,215 - ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ·|. 23,113 and 7,215 both refer to one definite act. In 2,70 the present might [illegible]

is really nothing significant. Compare the examination of this verb in the Iliad, where the body of examples is larger

ἔγρεο - 15,46; 23,5. Commands αὐτὰρ ὁ Νεστορίδην ἐξ ἥδεος ὕπνου ἔγειρε | ... ἔγρεο, Νεστορίδη Πεισίστρατε; 23,5 - ἔγρεο, Πηνελόπεια, φίλον τέκος. Non-duratives which denote 'attainment'

ἐπέγειρε - 22,431. Prohibition μή τω τῆσδ' ἐπέγειρε. The durative type because the meaning evidently is 'don't be for rousing her yet'

Cf. Delbrück, VS., II [illegible]

ἔζεσθε - 22,[illegible] Command ἀλλ' ἐξελθόντες μεγάρων ἔζεσθε θύραζε | ἐκ φόνου εἰς αὐλήν. Probably durative. nothing significant.

εἶσον - 7,163. Command. ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου | εἶσον ἀναστήσας. Non-durative. Denotes attainment.

ἔφεσσαι - 15,277. Command. ἀλλά με νηὸς ἔφεσσαι. non-durative. Denotes attainment.

Cf. Delbrück, VS., II [illegible]

εἶκε - [illegible] Command εἶκε, γέρον, πρόθυρον. nothing significant

Cf. Delbrück, SF., 4, 85-86; VS., II [illegible]

4. ἔστω - Plures - 1,370, 2,230; 2,335; 4,600; [illegible]; 13,421; 14,152; 17,[illegible]; 24,[illegible]; ἔστων - 1,273. Commands, 6; prohibitions, 4. 1,370 - μὴ δὲ βοητὺς | ἔστω. (preceded by νῦν μὲν δαινύμενοι τερπώμεθα); 2,230 - μή τις ἔτι [illegible]

φρων ἀγανὸς καὶ ἤπιος ἔστω | σκηπτοῦχος βασιλεύς, ; 2,355 - εἴκοσι δ' ἔστω μέτρα μυλήφατον ἀλφίτου ἀκτῆς. | ; 4,600 - δῶρον δ' ὅτι κέ μοι δοίης, κειμήλιον ἔστω. | ; 5,8 - a repetition of 2,230 ; 13,421 - μὴ δή τοι κεῖνος γε λίην ἐνθύμιος ἔστω. | ; 14,152 - εὐαγγέλιον δέ μοι ἔστω | αὐτίκ', ; 19,409 - τῷ δ' Ὀδυσεὺς ὄνομ' ἔστω ἐπώνυμον. ; 24,486 - τοὶ δ' ἀλλήλους φιλεόντων | ὡς τὸ παρὸς, πλοῦτος δὲ καὶ εἰρήνη ἅλις ἔστω. | ; 1,273 - μῦθον πεφράδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων. | . Of the prohibitions, 1,370 and 13,421 are of the durative type, as are probably 2,230 and 5,8. At any rate, they denote 'conduct'. In none of the commands is there a possibility of any other than durative force, with the possible exception of 14,152; even here there is nothing to show that the meaning is not 'let it at once be mine', a lense range quite common in English.

ἔσσο - 1,302; 3,200 Commands. 1,302 - καὶ σύ, φίλος - - | ἄλκιμος ἔσσ', 3,200 - a repetition of the preceding 'Conduct' prescriber

ἴθι - 4 times - 3,323; 7,30; 18,171; 22,157; ἴτω - 1,276; 3,421. Commands.

3,323 - ἀλλ' ἴθι νῦν σὺν νηί τε σῇ καὶ σοῖς ἑτάροισιν. | ; 7,30 - ἀλλ' ἴθι σιγῇ τοῖον - ἐγὼ δ' ὁδὸν ἡγεμονεύσω - | ; 18,171 - ἀλλ' ἴθι καὶ σῷ παιδὶ ἔπος φάο μηδ' ἐπίπευθε | ; 22,157 - ἀλλ' ἴθι, δῖ' Εὔμαιε θύρην ἐπίθες θαλάμοιο | καὶ φράσαι ; 1,276 - ἀλλ' ἴτω ἐς μάγητε [illegible]

ναμένοιο·|; 3,421 - ἀλλ' ἄγ' ὁ μὲν πεδίον δ' εἰπὶ βοῦν ἴτω,.

3323 contains the idea of accompaniment. Cf. category 15 of ἴθι in the examination of the verb in in the Iliad. In 7,30 the descriptive σιγῇ is significant, and the idea of accompaniment is introduced by the ἡνεμονεύτω. In the other examples there is nothing significant.

ἄπιθι - 17,478. Command ἔσθι' ἔκηλος, ξεῖνε καθήμενος, ἢ ἄπιθ' ἄλλῃ,|. Nothing significant. Cf. [illegible] p. 150 [illegible]

ἔξιτε - 2,139. Command. ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,| ἔξιτε μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας|. Nothing significant. Cf. Delbrück, VS., II 70 & 71. (for the verb in general.)

[illegible] εἰπέ - [illegible] 1,10; 1,169, 1,206; 1,224; 3,214; 4,28; 4,379; 4,468; 4,486; 8,550; 8,555; 8,572; 8,577; 9,279; 9,355; 11,140; 11,144; 11,170; 11,174; 11,177; 11,370; 11,457; 11,494; 13,323; 14,[illegible]; 15,263; 15,347; 15,383; 16,95; 16,131; 16,137; 19,162; 19,218; 22,367; 22,431; 23,261; 24,114; 24,256; 24,287; 24,329; 24,474.

1,10 - τῶν ἁμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.|; 1,169 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·|; 1,206 - a repetition of the preceding; 1,224 - a repetition of 1,169; 3,214 - εἰπέ μοι, ἠὲ ὀκὼν ὑποδάμνασαι, ἦ σεγε λαοὶ ἐχθαιρουσ' ἀνὰ δῆμον,; 4,28 - ἀλλ' εἰπ' ἢ σῶμεν καταλύτομεν ὠκέας ἵππους,| ἢ ἄλλον πεμπώμεν ἱκανέμεν,.

ἀλλὰ σύ πέρ μοι εἰπέ - ὅσοι δέ τε πάντα ἴσασιν - | ὅς τίς μ' ἀθανάτων πεδάρ καὶ ἔδησε κελεύθου, | ; 4,465 - a repetition of Eschyreckaiq. ; 4,486 - a repetition of 1,169 etc. ; 8,550 - εἰπ' ὄνομ' ὅττί σε κεῖθι κάλεον μήτηρ τε πατήρ τε | ; 8,555 - εἰπὲ δέ μοι γαῖαν τε τεὴν δῆμόν τε πόλιν τε, | ; 8,572 - a repetition of 1,169 etc. ; 8,577 - εἰπὲ δ' ὅ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ | Ἀργείων Δαναῶν ἠδ' Ἰλίου οἶτον ἀκούων. | ; 9,279 - ἀλλά μοι εἰφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα, | ἢ που ἐπ' ἐσχατιῇ ἢ καὶ σχεδόν, ὄφρα δαείω. | ; 9,355 - δός μοι ὅτι πρόφρων, καί μοι τοὺς οὔνομα εἰπὲ | αὐτίκα νῦν, ; 11,140 - a repetition of 1,169 etc. ; 11,144 - εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίη τὸν ἐόντα; | ; 11,170 - a repetition of 1,169 etc. ; 11,174 - εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον, | ; 11,177 - εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε, | ; 11,370 - a repetition of 1,169 etc. ; 11,457 - a repetition of 1,169 etc. ; 11,494 - εἰπὲ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι, | ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, | ἦ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε, | ; 13,328 - εἰπέ μοι, εἰ ἔτεον γε φίλην ἐς πατρίδ' ἱκάνω. | ; 14,118 - εἰπέ μοι, αἴ κέ ποθι γνώω τοιοῦτον ἐόντα. | ; 15,263 - εἰπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσῃς | τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; | ; 15,347 - εἰπ' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θείεια | ; 15,383 - a repetition of 1,169 etc. ; 16,95 - a repetition of 3,214 ; 16,131 - εἴφ' ὅτι οἱ σῶς εἰμι καὶ ἐ...

Πύλου εἰλήλουθα. |; 16,137 - a repetition of 1,169 etc.; 19,162 - ἀλλὰ καὶ ὧς μοι εἰπὲ τεὸν γένος, ὁππόθεν ἐσσί· |; 19,218 - εἰπέ μοι ὁπποῖ' ἄσσα περὶ χροῒ εἵματα ἔστο | αὐτὸς θ' οἷος ἔην, καὶ ἑταίρους, οἷ οἱ ἕποντο. |; 22,367 - ὦ φίλ', ἐγὼ μὲν ὅδ' εἰμί, σὺ δ' ἴσχεο· εἰπὲ δὲ πατρί, | μή με περισθένεων δηλήσεται ὀξέϊ χαλκῷ, | ...; 22,431 - σὺ δ' ἔνθαδε εἰπὲ γυναιξὶν | ἐλθέμεν, ; 23,261 - εἰπ' ἄγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὄπισθεν, ὀίω, | πεύσομαι, ; 24,114 - εἰπέ μοι εἰρομένῳ· ξεῖνος δέ τοι εὔλομαι εἶναι. |; 24,256 - a repetition of 1,169 etc.; 24,287 - a repetition of 1,169 etc.; 24,329 - σῆμά τι μοι νῦν εἰπὲ ἀριφραδές, ὄφρα πεποίθω. |; 24,474 - εἰπέ μοι εἰρομένῃ· τί νύ τοι νόος ἔνδοθι κεύθει;

εἰπέ is used in the following different ways in the examples quoted above: (1) It is a command to tell some one definite thing with no idea of relation contained in it in: 1,206; 8,550; 8,577; 9,355; 11,140; 11,144; 11,370; 11,457; 13,328; 14,118; 16,131; 19,162; 22,367; 22,431; 24,287; 24,329; 16,137. (2) An alternative is presented and εἰπέ requests the correct answer. 3,214; 4,28; 4,486; 9,279; 11,170; 11,174; 11,177; 11,494; 15,347; 15,383; 16,95; 24,114; 24,474; 8,577. (3). The εἰπέ introduces a series of questions (cf. ἀγόρευσον - ...): 1,169; 1,224; 4,379; 4,468; 8,555; 8,572; 15,263; 19,218; 24,256. (4) Two examples seem to be used in the sense of 'relate', or at any rate, the command calls for a more detailed ans-

swer than in any of the preceding cases. 1,10; 23,261 where the ἄεθλον seems to refer to the whole course of Odysseus' labors.

[illegible] εἴρεο - 1,284, εἰρέσθω - 17,571. Commands 1,284 - πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον. | κεῖθεν δὲ ἐπάρτης δὲ παρὰ ξανθὸν Μενέλαον. | 17,571 - καὶ τότε μ' εἰρέσθω ποσίος περὶ νόστιμον ἦμαρ | ἀστοτέρω καθίσασα παραὶ πυρί· nothing significant except that in the second the καθίσασα παραὶ πυρί may help to make the scene of the interview more vivid.

Cf. Delbrück, VS., II 39.

[illegible] ἐλαύνετε - 12,276; 15,503. Commands 12,276 - ἀλλὰ παρ' ἐξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν. |; 15,503 - ὑμεῖς μὲν νῦν ἄστυ δ' ἐλαύνετε νῆα μέλαιναν. |. evidently guide or direct and durative; conduct prescribed.

[illegible] ἐλέαιρε - 5,450; 6,175. Commands. 5,450 - ἀλλ' ἐλέαιρε ἄναξ· ἱκέτης δέ τοι εὔλομαι εἶναι. |; 6,175 - ἀλλὰ ἄνασσ' ἐλέαιρε· nothing significant.

Cf. Eleanor Purdie, IF., 9,82.

[illegible] ἐλέησον - 22,312. [illegible] Commands 22,312 - γουνοῦμαί σ' Ἐθυσεῦ· τὸ δὲ μ' αἴδεο καί μ' ἐλέησον· |; 22,344 - a repetition of the preceding. Nothing significant. This verb evidently furnishes the aor. for ἐλεαίρω. Homer uses neither the aor. of ἐλεαίρω nor the present of ἐλεέω.

Cf. Eleanor Purdie, IF., 9,82; Delbrück, VS., II 236.

[illegible] παρέλκετε - 21,111 Prohibition ἀλλ' ἄγε μὴ μύνῃσι παρέλκετε [illegible]

ἦμαρ ἀποτρωπῶ[illegible]νος ἔφα [illegible] Πηλεΐδη φ θεοείκελ[illegible]
ε, μ'

ἐμπλῆσο - 1,271, 1,305. Command. Both in the expression καὶ ἐμοῦ ἐμπλήσο μύθων· |. The verb is durative. apparently the aor. does not occur.

ἐναίρεσ - [illegible] κτάμεν τὸν Ἕκτορα πολὺν ἐναίρεσ', [illegible] durative type'. See article on κτάμεν p. 234; also p. 131.

ἔννεπε - 1, Command. ἄνδρα μοι ἔννεπε Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ |. Tell of'. a [illegible]

ἐνίσπε - 6 times - 3,101; 3,247, 4,314; 4,331; 4,642; 11,492, 12,112, 14,185; 22,166; 23,85. Commands. Times in conjunction with νημερτές. 3,101 - τῶν νῦν μοι μυθήσαι, καὶ μοι νημερτὲς ἐνίσπες. |; 3,247 - ὦ Ἄτρεος υἱὲ Πλειονίδη, τὸ πάλαι θὲς ἐνίσπες· ; 4,314 - δήϊον ἢ ἴδιον ; τὸ δέ μοι νημερτὲς ἐνίσπες. |; 4,331 - a repetition of 3,101; 4,642 - νημερτὲς μοι ἐνίσπε· πορ' ἄλετο καὶ τίνεα κυσὶν | οἰωνοῖσί πονεῖ ; Ἰθακήσι ἑ ξαίρετοι, ἦ ἑοὶ αὐτοὶ θῆτες τε ξυῶνές τε ; 11,492 - ἀλλ' ἄγε μοι τοῦ παιδὸς ἀμύμονος μῦθον ἐνίσπες, | ἢ ἕπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί. |; 12,112 - εἰ δ' ἄγε δή μοι τοῦτο θεά, νημερτὲς ἐνίσπες, | εἴ πως νῆα ἐλίσσων ὠκέα πρὸς ἀφίκωμαι ἐϋδμητον Χάρυβδιν, |; 14,185 - ἀλλ' ἄγε μοι σύ, γεραιέ, τὰ σ' αὐτοῦ κἠδε' ἐνίσπες, ; 22,166 - σὺ δέ μοι νημερτὲς ἐνίσπες, | ἢ μιν ἀποκτείνω, αἴ κε πρέσβιν γε [illegible] | ἦ [illegible] . 23,85 εἰ δ' ἄγε δή μοι καὶ [illegible]

μερτὲς ἐνίσπες, | εἰ ἐτεὸν δὴ οἶκον ἱκάνεται, ὡς ἀγορεύεις, |. There are the following uses: (1) Request for information about some one definite thing: 3,101; 4,331; 12,112; 23,35; (2) An alternative is stated: 22,166; 4,314; 11,492; (3) More than one question is asked: 4,642; 3,247; (4). 14,185 seems to be mean relate.

53. ἀμφιεσύσθε - 23,131. Command. πρῶτα μὲν ἄρ λούσαυθε καὶ ἀμφιέσαυθε χιτῶνας, |. Probably denotes 'attainment'. See article on πρῶτα p. 232; also 132. Cf. Delbrück, VS., II 54

[illegible] ἐπείγετε - 15,445. Command. ἀλλ' ἔχετ' ἐν φρεσὶ μῦθον ἐπείγετε δ' ὦκον ὁδαίων. Prescribes conduct. This is a very 'descriptive' verb. Homer does not use the aor.

5[illegible] ἕπεο - 5,91; 14,45; ἕπεο - 15,281, 23,32, 23,78. ἑπέσθω 15,397. Commands 5,91 - ἀλλ' ἕπεο προτέρω, ἵνα τοι παρ ξείνια θείω (omitted in Ludwich); 14,45 - ἀλλ' ἕπεο, κλυτὴν δ' ἴομεν, γέρον, ὄφρα καὶ αὐτός, |; 15,281 - ἀλλ' ἕπεο αὐτὰρ ἐγὼ σοῦ φιλήσεαι, οἷα κ' ἔλωμεν, |; 23,32 - ἀλλ' ἕπεο, ὄφρα σφῶιν ἐυφροσύνης ἐπιβήτον | ἀμφοτέρω φίλον ἦτορ, ; 23,78 - ἀλλ' ἕπεο αὐτὰρ ἐγὼν ἔμεθεν περιδώσομαι αὐτῆς, |; 15,397 - δειπνήσας ἡμῖν ὕεσσιν ἀνακτορίῃσιν ἑπέσθω, |. This verb is very 'descriptive' and tends to picture the action as in progress. See remarks under the verb in the examination of the Iliad. The aor. imper. does not occur in the Odyssey. Cf. Delbrück, VS., II 8[illegible]

[illegible] ἔρχε - [illegible] Command. τούτου μὲν καπνοῦ καὶ αὐμάτου ἐκτὸς ἔρχε | [illegible] σὺ δὲ σκοπέλου ἐπιμαίεο, . Apparently durative with the idea of conduct contained

[illegible] ἔρξον - 13,145; 16,67; 24,481 Commands. All in the expression ἔρξον ὅπως ἐθέλειν All in the meaning 'do as thou wilt (in this matter)'. There seems to be no hint of the idea of 'conduct' contained in these examples.

[illegible] ἐρέεινε - 731; 19,42; 23,365 Prohibition. ἀλλ' ἴθι σιγῇ τοῖον. ἐγὼ δ' ὁδὸν ἡγεμονεύσω - | μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε. |; 19,42 - σίγα καὶ κατὰ σὸν νόον ἴσχανε μηδ' ἐρέεινε· |; 23,365 - εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀωφιπόλοισι γυναιξὶν | ἧσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε. |. These are not of the durative type. They prescribe 'conduct'. The meaning is not 'do not ask a question', but ask no questions *

59 ἐρίδαινε - 21,310 Prohibition. ἀλλὰ ἕκηλος | πίνε τε, μηδ' ἐρίδαινε μετ' ἀνδράσι κουροτέροισι. | The durative type. Conative. Don't be wanting to contend etc.

60 ἔρρε - 10,72; 10,75; ἐρρέτω - 5,139 Commands. 10,72 - ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζωόντων· |; 10,75 - ἔρρ', ἐπεὶ ---; 5,139 - ἐρρέτω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει. |. These examples seem somewhat less interjectional in character than those in the Third, and contain less [illegible]

* ἐξερέεινε - 19,116. Prohibition. μὴ δέ μοι ἐξερέεινε γένος καὶ πατρίδα γαῖαν, |. 'The durative type.'

ἔρυκε - 4,594. Resolution. Ἀτρεΐδη κἀδύσατο πολὺν ἐρύκει ἐνθαδ' ἐρύκε[ι] |

'Reduplicative type'. Conative.

ἔρυξαι - [illegible] καὶ ἄγε δή νυ ἔρυξον ἐνὶ μεγάροισι νυκτῖπλα. |.

'Attainment' must be denoted here.

κατέρυκε - 7,313 ἠὴ ῥ' ἔτι τὸν κατέρυκε λιλαιόμενόν περ ὁδοῖο. |. 'Reduplicative type'. Conative. cf. Delbrück SF. 4,81

62. ἐρύσσατε - 10,403. Command νῆα μὲν ἀρ πάμπρωτον ἐρύσσατε ἅλαδε πεῖραρ δέ, |.

'Attainment' is denoted. See article on πάμπρωτον §. 233

ἕρλεο - 9 times - 1,281, 10,320; 10,402, 16,130; 17,508, 17,529; 17,544, 17,599; 23,397,

ἕρλευ - 9 times - 6,69, 10,288; 11,281; 6,270; 13,22; 17,282, 18,174; 23,20; 23,154, ἕρ-

λεσθε - 4 times - 9,42; 17,175, 18,314, 20,154. All commands except 18,174.

1,281 - ἕρλεο πευκάενος πατρὸς σὴν οἰλομένοιο. |; 10,320 ἕρλεο νῦν καὶ

θεὸν δέ' ἅμα τ' ἄλλων λέξο ἑταίρων. |; 10,402 - ἕρλεο νῦν ἐπὶ νῆα θοὴν καὶ θῖ-

να θαλάσσης. |; 16,130 - ἄγε νῦν δ' ἕρλεο δῖον ἐκέδροι Πηνελοπείη |

εἴφ' .; 17,508 - ἕρλεο, δῖ' Εὐμαιε, καὶ τὸν ξεῖνον ἀνιχθὶ [illegible] ἀλάλκειν, ; 17,

529 - ἕρλεο, εὕρω κάλλιστον ἵν' ἀντίον αὐτὸς ἐνίσσῃ. |; 17,544 - ἕρλεό μοι,

τὸν ξεῖνον ἐναντίον ἧδε κάλεσσον. |; 17,599 - ἔσσεται οὕτως, ἄττα· σὺ

δ' ἕρλεο δειελίηφιν |; 23,397 - ἕρλεο πολλήκεί τε πανήμεν, ὄφρα τι

εἴπῃ. |; 6,69 - ἕρλευ· ἀτὰρ τοί δμῳῶες ἐφοπλίσσουσιν ἀπήνην |; 10,288 - τὴν,

τόδε φάρμακον ἐσθλὸν ἔχων ἐκ δώματα Κίρκης ἕρλευ. ; 11,281 - [illegible]

δ' ἔρλευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς·|; 16,270- ἀλλὰ σὺ μὲν νῦν ἔρλευ ἅμ' ἠοῖ φαινομένηφιν|οἴκαδε,; 17,22- ἀλλ' ἔρλευ ἐμὲ δ' ἄξει ἀνὴρ ὅδε, τὸν σὺ κελεύεις,|; 17,282- ἀλλ' ἔρλευ προπάροιθεν, ἐγὼ δ' ὑπολείψομαι αὐτοῦ·|; 18,174- μηδ' οὕτω δακρύοισι πεφυρμένη ἀμφὶ πρόσωπα|ἔρλευ,; 23,20- ἀλλ' ἄγε νῦν κατάβηθι καὶ ἄψ ἔρλευ μέγαρον δέ.|; 23,254- ἀλλ' ἔρλευ, λέκτρον δ' ἴομεν, γύναι, ὄφρα καὶ ἤδη|; 8,42- αὐτὰρ οἱ ἄλλοι|σκηπτοῦλοι βασιλῆες ἐμὰ πρὸς δώμα τὰ καλὰ|ἔρλεσθ', ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·|; 17,175- ἔρλεσθε πρὸς δώμαθ', ἵν' ἐντυνώμεθα δαῖτα·|; 18,314- ἔρλεσθε πρὸς δώμαθ', ἵν' αἰδοίη βασίλεια·|; 20,154- ταὶ δὲ μεθ' ὕδωρ|ἔρλεσθε κρήνην δέ, καὶ οἴσετε θᾶσσον ἰοῦσαι.|

For the most part, the imperative in these passages refuses to submit to analysis such as that applied to it in the Iliad. There an explanation (in some cases very tentative) was attempted for thirteen out of fifteen examples. Here, of the twenty-two examples, only a few come under the head of the categories observed in the Iliad. The majority have nothing significant in connection with them and seem almost colorless. The prohibition in 18,174 is of the durative type; 10,288 comes under section (2) of the verb in the Iliad. In 20,154 the μετὰ ὕδωρ seems to lend the idea of endeavor [illegible]

In 1,281 the participle is significant. In 16,130 the θᾶσσον may emphasize the approach rather than the resultant position. In 17,282 the προπάροιθεν is significant. In 10,320; 16,270; 23,20 the δέ may denote 'motion toward' rather than 'arrival'. The πρὸς δώματα in 8,42; 11,251; 17,175; 18,314 may also be a hint of a similar force. In nine passages: 10,402; 17,508; 17,529; 17,544; 17,599; 22,397; 6,69; 17,22; 23,254. there seems to be absolutely nothing significant. In one or two, the imperative seems almost interjectional in character.

ἐλθέ - 1,284; ἐλθετε - 24,214 Commands. 1,284 - πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἶρε Νέστορα δῖον, |; 24,214 - ὑμεῖς μὲν νῦν ἐλθετ' ἐυκτίμενον δόμον εἴσω, | For the first, see the article on πρῶτα p.232; the idea of 'attainment' seems quite definitely expressed with the ἐς Πύλον. In the second there is quite evidently no durative force note the δόμον εἴσω as opposed to the πρὸς δώματα with the present above.

ἔσελθε - 17,275; εἴσελθε - 16,25; ἐσέλθετε - 21,230. Commands. 17,275 - ἠὲ σὺ πρῶτος ἔσελθε δόμους εὐναιετάοντας, |; 16,25 - ἀλλ' ἄγε νῦν εἴσελθε, φίλον τέκος, [illegible] 21,230 - ἀλλὰ [illegible] ἐσέλθετε, μηδ' ἅμα πάντες, |. The act of entering a house seems to be regarded as non-durative by Homer. He uses the imper. of this verb only once in the present, Iliad [illegible]. The example in 21,230 is interesting. The [illegible]

after the other) would seem to produce a repetitive force; but the command is addressed to two persons only, and the idea is probably 'enter, first the one, then the other'.

ἔξελθε - 19,68. Command. ἀλλ' ἔξελθε θύραζε, τάλαν, καὶ δαιτὸς ὄνησο·|. Evidently the situation is the same as in the case of ἔσελθε.

Cf. Delbrück, SF., 4,86; VS., II 61 & 233; Eleanor Purdie, IF, 9,72; H. Meltzer, IF, 12(1901), p. 334

ἐσθίε - 14,80; 14,443; 17,478; ἐσθίετε - 10,460; 12,23; 12,302. Commands. 14,80 - ἔσθιε νῦν, ὦ ξεῖνε, τά τε δώωεσσι πάρεστι, | λοίρε'; 14,443 - ἔσθιε, δαιμόντε ξείνων, καὶ τέρπεο τοῖσδε | οἷα πάρεστι.; 17,478 - ἔσθι' ἕκηλος, ξεῖνε, καθήμενος, ἢ ἄπιθ' ἄλλῃ, |; 10,460 - ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον, | εἰς ὅ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε, |; 12,23 - ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον | αὖθι πανημέριοι'; 12,302 - ἀλλὰ ἕκηλοι | ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη. |. In 14,80 and 14,443 there is nothing significant. In 17,478 the καθήμενος is significant; in 10,460 the εἰς ὅ κεν; in 12,23 πανημέριοι; in 12,302 the ἕκηλοι. Homer does not use the aor. imper.

εὑδέτω - 15,396. Command. τῶν δ' ἄλλων ὅτινα κραδίη καὶ θυμὸς ἀνώγει, | εὑδέτω ἐξελθών'. Durative. Homer does not use the aor. of the verb. The ὅτινα shows the general nature of the [illegible]

66. εὕρεο - 19,403. Command. Αὐτόλυκ', αὐτὸς σὺν ὀνομ' εὕρεο, ὅττι κε θείο | παιδὸς παιδὶ φίλῳ'. Denotes 'attainment'. The command is not to 'hunt for' but 'to find'. Cf. Delbrück, VS., II 107 ff. 221.

67. εὔλεο - 4 times - 3,43; 4,752; 9,412; 17,50. Commands 3,43 εὔλεο σύν, ἃ ξεῖνε, Ποσειδάωνι ἄνακτι· |; 4,752 - σὺν ἀμφιπόλοισι γυναιξὶν | εὔλε' Ἀθηναίῃ, κούρῃ Διὸς αἰγιόλοιο· |; 9,412 ἀλλὰ σύγ' εὔλεο πατρὶ Ποσειδάωνι ἄνακτι. |; 17,50 - εὔλεο πᾶσι θεοῖσι τελήεσσας ἑκατόμβας | ῥέξειν. . The first three mean 'pray'; what the prayer is to be is not stated in so many words. The last means 'bow'. Homer does not use the aor. imper. of this verb, and almost his entire usage of the other moods is in the present tense.

ἐπεύλεο - 23,59. Prohibition. μαῖα φίλη, μή πω μεγ' ἐπεύλεο καγχαλόωσα. | 'The durative type'. The καγχαλόωσα is also significant.

Cf. Delbrück, VS., II [illegible]

68. ἔλε - 19,502; ἔλετε - 15,445. Commands 19,502 - ἀλλ' ἔλε σιγῇ μῦθον, ἐπὶ τρέφον δὲ θεοῖσιν. |; 15,445 - ἀλλ' ἔλετ' ἐν φρεσὶ μῦθον, ἐπείγεσθαι δ' ἄνον ὁδαίων. | Evidently durative. The σιγῇ is significant — [illegible]

σχέσθε - 1,70. Command σχέσθε φίλοι, καὶ μ' οἷον ἐάσατε κενθεὶ λυγρῷ | τεῖ κεσθ'. . 'Desist'. Non durative.

σχεθέτω - 8,537; 9,542. Commands 8,537 - Δημόδοκος δ' ἤδη σχεθέτω φόρ-μιγγα λιγείαν. |; 9,542 - ἀλλ' ἄγ' ὁ μὲν σχεθέτω τε ἀμμὸς τερ [illegible]

πάντες, |. apparently non-durative. At any rate, the distinction between these aorists and the presents above seems very clear-cut.

ἀντίσχεσθε - 22,74. Command. φάσγανα τε σπάσσασθε καὶ ἀντίσχεσθε παπέλας | ἰῶν ὠκυμόρων. nothing significant.

ἐπίσχετε - 20,266. Command. ὑμεῖς δὲ πνηστῆρες, ἐπίσχετε θυμὸν ἐνιπῆς | καὶ χειρῶν, ἵνα μή τις ἔρις καὶ νεῖκος ὄρηται. | (Gehring takes this as aorist - ἐπι-σχετε. I rather incline to the present ἐπ-ίσχετε. The command seems rather a prescribing of conduct than an order to desist. (The feast has been going very quietly up to this point.) Nothing significant.

Counted as aor. in the statistics. Cf. for the verb Delbrück VS., II 108 & 113; [illegible]

ἐψιάσθων - [illegible] Command. οὗτοι δ' ἠὲ θύρῃσι καθήμενοι ἐψιάσθων | ἢ αὐτοῦ κατὰ δώματ', . The καθημενοι is significant. See the article on the participle p. 236; also [illegible].

ζεῦξον - 15,47; ζεύξατε - 3,476. Commands. μώνυχας ἵππους | ζεῦξον ὑφ' ἅρματ' ἄγων, ὄφρα πρήσσωμεν ὁδοῖο. |; 3,476 - παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους | ζεύξαθ' ὑφ' ἅρματ' ἄγοντες, ἵνα πρήσσῃσιν ὁδοῖο. |. Attainment is denoted [illegible] Cf. Delbrück, VS., [illegible]

ζῶσαι - 18,30. Command. ζῶσαι νῦν, ἵνα πάντες ἐπιγνώωσι καὶ οἶδε | μαρναμένους. Attainment denoted. Cf. Delbrück, VS. II [illegible]

72. ἡγεμονεύε - 17,194; 10,445. Commands. 17,194 - ἀλλ' ἴομεν, τὸ δ' ἔπειτα διαμπερὲς ἡγεμονεύε.|; 10,445 - ἡμῖν δ' ἡγεμονευ' ἱερὰ πρὸς δώματα Κίρκης.|. In the first, διαμπερες is significant. In the second, the idea is 'be our leader.' Homer uses both the act. in neither sense.

πρὸς δ' ἐπ... - 23,134. ... αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λιγειαν|ἡμῖν ἡγείσθω φίλον παίγμονος ὁρμηθῆναι,|. Τὸ ἔχων φόρμιγγα is significant. cf. Delbrück, SF., 4,87.

ἧστο - ... 17,185; 20,... ἧστο ξεῖν' ἡμεῖς δὲ καὶ ἄλλοθι μῆ-
σομεν ἕδρης|σταθμῷ ἐν ἡμετέρῳ'; 18,105 - ἐνταυθοῖ νῦν ἧστο σύας τε
κύνας τ' ἀπερύκων,|; 20,262 - ἐνταυθοῖ νῦν ἧστο μετ' ἀνδράσιν οἰνο-
ποτάζων|. Wordsworthy duration. In the last one the συας ... ἀπερύκων and the οἰνοποτάζων are significant. cf. Delbrück, VS., II 68.

θάρσει - ... 2,319; 4,825; 8,197; ... 16,446; 19,546; 22,372; 24,357; ... 8,172
θάρσει, μαῖ', ἐπεὶ οὔ τοι ἄνευ θεοῦ ἥδε γε βουλή.|; 4,825 - θάρσει, μηδέ
τι πάγχυ μετὰ φρεσὶ δείδιθι λίην·|; 8,197 - σὺ δὲ θάρσει τόνδε γ' ἄεθλον|
13,362 - θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.|; 16,436 - θάρσει·
μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.|; 19,546 - θάρσει, Ἰκαρίου κούρη
τηλεκλειτοῖο·|; 22,372 - θάρσει, ἐπεὶ δή σ' οὗτος ἐρύσατο καὶ ἐσάωσεν,|;
24,357 - θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.|. These seem
[illegible] with 'Have

one of them, however, is there anything significand. Homer never uses the aor. imper. of this verb. Cf. Delbrück, [illegible]

θέλγε - [illegible] Prohibition. μήτε τι μοι γνώδεσσι λαρίζεο μήτε τι θέλγε. | The durative type; conat[illegible]

θέρμετε - 8,426 [illegible] ἀμφὶ δέ οἱ πυρὶ λαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ, | Nothing significant. Homer does not have the aor. of [illegible]

ἰήνατε - [illegible] Command. In the preceding passage. Nothing significant, but the meaning is probably [illegible]

ἰήλον - [illegible] Command. [illegible] νῦν ἴδε πῶμα θεοὺς δ' ἐπὶ δουμὸν ἰήλον. | This use clearly denotes attainment

ἱερεύσατε - 24,215. Command. δεῖπνον δ' αἶψα συῶν ἱερεύσατε ὅς τις ἄριτος. | See article on αἶψα § 232; also 131.

ἴχε - 24,344 Command. ἢ γέρον, ἴχ' ἐπὶ δεῖπνον, ἀπεκλελάθεσθε δὲ θυμοῦ. | Nothing [illegible]

ξυνίει - 5 times - 1,271; 6,289; 8,241; 15,391; 19,378. Commands. 1,271 - εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων |; 6,289 - ξυῖνε, οὐ δ' ὦκ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάλιστα |; 8,241 - ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλῳ |; 15,391 - σιγῇ νῦν ξυνίει καὶ τέρπεο, πῖνέ τε οἶνον |; 19,378 - ἀλλ' ἄγε νῦν ξυνίει ἔπος, ὅττί κεν εἴπω. | Praesens-[illegible]

'vernehmen'." (Mutzbauer, Vol I, p. [illegible]). The verb is evidently used in a durative sense in the above examples. In 15,391 σιγῇ is significant. Cf. the aor. use in Iliad 2,26 and 2,63: νῦν δ' ἐμέθεν ξύνες ὦκα.

ἀφίετε. 22,251. Prohibition τὼ νῦν μὴ ἅμα πάντες ἐφίετε δούρατα μακρά, /. 'The durative type'

προΐει. 24,519. Command. αἶψα μάλ' ἀμπεπαλὼν προΐει δολιλόσκιον ἔγχος. / Nothing significant. The αἶψα goes with ἀμπεπαλών. See article on αἶψα p. 232. Homer does not use the aor. imper. of ἵημι or of its compounds in the Odyssey.

Cf. Delbrück, VS., II 25 + 233

[illegible] ἰθύνετε. 1,282 [illegible] ἦ περ ἂν ὑμεῖς / νῆα πάρα κλαθυρὴν ἰθύνετε. φαίδιμ' Ὀδυσσεῦ. /. The words for 'guide' 'direct' etc. seem to call for the present imperative in Homer. There seems to be a touch of conative force in the present passage.

[illegible] ἱκέσθω. 15,447 Command. [illegible] μοι ἔπειτα θεῶν ἐς δώματα ἱκέσθω / 'Attainment' [illegible]

ἀφίκεσθε. 5,[illegible] [illegible] τοῦτον νῦν ἀφίκεσθε νέοι· ταχὰ δ' ἔστασον ἄλλον / 'Come up to this mark now'. There is evidently no conative force here, but it is as if Odysseus had said 'when you come up to this mark, then [illegible]. [illegible] Cf. Delbrück [illegible]

ἴληθι - 3,380; 16,184. Commands. 3,380 - ἀλλά, ἄναξ, ἵληθι, δίδωθι δέ μοι κλέος ἐσθλόν, | αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι· |. Really prescribes conduct. See note on ἀλλ' ἄγε, ἄναξ, ἐπίτεο, ἐπὶ ἔργῳ ἔπεσσι καὶ ἴδῃ ἔργον, | ὄφρα .... ; 16,184 - ἀλλ' ἵληθ', ἵνα τοι κεχαρισμένα δώομεν ἱρὰ |. The same idea as in the preceding

ἵστωτε - 23,233. Commands. ἀλλ' ἄγε νῦν, ἐπίτεο, καὶ ἐμῷ ἔπεσσι καὶ ἴδῃ ἔργον, | ὄφρα .... Nothing significant.

στῆθι - 15,367; 17,447; στῆτε - 6,191, 6,218. Commands. 13,367 - πὰρ δέ μοι αὐτὴ στῆθι, μέγα θαῦμα ἰδοῦσα, | ; 17,447 - στῆτε μὲν ὑμεῖς ἐνθάδε πάντες ὁμηγερέες ἀγορήν, | ; 6,191 - στῆτε μοι ἀμφίπολοι· πότερα φίλον ἐστὶ γυναικὶ ἑοῖ πόσει ; | ; 6,218 - ἀμφίπολοι, στῆθ' οὕτω ἀκοπρόβολον ἰὼν 6,199 the meaning is 'stop' ; the others are not significant

ἔσταθ' - 23,899. Commands. μηδ' οὕτω φάσκειν πεπυκασμένος εὐνέας ἄλλους | ἔσταθ' ἐνὶ μεγάροισι· The durative type with perf. substituted for pres.

κατάστησον - 12,185. Commands. δεῦρ' ἄγ' ἰών, πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν, | νῆα κατάστησον, ἵνα νωϊτέρην ὅπ' ἀκούσῃς. |. Non-durative.

Cf. Delbrück, VS., II 74, 75, 78, 232; Wackernagel, IF., 9, 79; H. Meltzer, IF.

ἵσχανε - 19,42. Commands. σίγα καὶ κατὰ θυμὸν ἐμὸν ἴσχανε μηδ' ἐρέεινε· |. Nonsense. Translate as though ἴσχε.

δδ. ἴσχεο – ceteris – 11,251; 22,356; 22,367; 22,411; 24,323; 24,543; ἴσχεσθε – 24,54; 24,531. Commands. 11,251 – νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς·|; 22,356 ἴσχεο μηδέ τι τοῦτον ἀναίτιον οὔταε λαλκῷ.|; 22,367 – ὦ φίλ', ἐγὼ μὲν ὅδ' εἰμί, σὺ δ' ἴσχεο· εἰπὲ δὲ πατρί,|; 22,411 – ἐν θυμῷ, γρηῦ, χαῖρε καὶ ἴσχεο μηδ' ὀλόλυζε·|; 24,323 – ἀλλ' ἴσχεο κλαυθμοῖο γόοιό τε δακρυόεντος.|; 24,543 – ἴσχεο, παῦε δὲ νεῖκος ὁμοίιου πολέμοιο,|; 24,54 – ἴσχεσθ', Ἀργεῖοι· μὴ φεύγετε, κοῦροι Ἀχαιῶν.|; 24,531 – ἴσχεσθε πτολέμου, Ἰθακήσιοι, ἀργαλέοιο,|.

11,251; 22,356; 22,367; 22,411 all prescribe 'conduct'. In no one of them would 'check thyself' be a proper translation. In 24,323; 24,543; 24,531 the meaning 'check thyself' is a possible, but not a necessary translation. 24,54 seems to mean 'stop'. The idea might however be that of refraining from flight. The usage of the verb seems mainly durative.

ἄπιστε – 11,95 Command. ἀλλ' ἀπόλεξον τέθρον, ἄπιστε δὲ φίσγανα ὄξυ,|. Prescribes 'conduct'.

Cf. Delkunk, [illegible]

[illegible] καθήρατε – Command. 20,152 – καθήρατε δὲ κρητῆρας καὶ δέπε ἀνεστεῖλα τετυγμένα. 'Attainment' is denoted.

[illegible]. κῆον – 21,176. Command. [illegible]

idea of 'attainment' is evidently present. See article on ἄγρει p. 228; also p. 124.

Cf. Delbrück, VS., II 37, 34 [illegible]

[illegible] κακου - 4,754 Prohibition. μηδὲ γέροντα κακου κεκακωμενον' - 'The durative type'; conative. 'Don't be wanting to distress the aged man' (as you now are). The reference is to l. 735.

[illegible] καλεσσον - 17,529; 17,544; 22,391. Commands. 17,529 - ἐρχεο [illegible] καλεσσον, ἵν' ἀντίον αὐτὸν ἐνιαπτῃ, |; 17,544 - ἐρχεό μοι, τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον |; 22,391 - Τηλεμαχ', εἰ δ' ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν, |.

See the article on this verb in the examination of the Iliad p. 70.

καλεσασθε [illegible] καλέσασθε δὲ θεῖον ἀοιδόν, | Δημοδοκον

There is nothing in the usage here that violates the principle for its use observed in the Iliad.

προκάλεσσαι [illegible] αὐτὸν νῦν προκάλεσσαι ἰὼν καὶ πόφραδε μῦθον. | 'Challenge him'; non-durative

Cf. Delbrück, SF., [illegible]

[illegible] κείσθω - 15,128. Command (read κείσθαι by Ludwich). τείως δὲ [illegible] παρὰ μητρὶ | κείσθω ἐνὶ μεγάρῳ. Durative. The τείως is significant.

[illegible] κείρετε - 1,378; [illegible] Commands. 1,378 - εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον | ἔμμεναι, ἀτδρὸς ἑνὸς βίοτον νήποινον ἐλέσθαι, | κείρετ' ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας, |; [illegible] - [illegible]

[illegible] prescribing of conduct. To [illegible] command [illegible]

Cf. Delbrück, V. [illegible]

κέλευε - 3 times - 1,357; 8,350; 15,209; 17,345; 21,351. Commands, prohibition. 1.

1,357: ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, | ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε | ἔργον ἐποίχεσθαι.; 8,350 - μή με, Ποσείδαον γαιήοχε, ταῦτα κέλευε· |; 15,209 - σπουδῇ νῦν ἀνάβαινε κέλευέ τε πάντας ἑταίρους, | πρὶν ἐμὲ οἴκαδ' ἱκέσθαι ἀπαγγεῖλαί τε γέροντι. |; 17,345 δὸς τῷ ξείνῳ ταῦτα φέρων αὐτόν τε κέλευε | αἰτίζειν μάλα πάντας ἐποιλόμενον μνηστῆρας· |; 21,351 - a repetition of 1,357.

1,357 and 21,351 prescribe 'conduct'. 8,350 is a prohibition of the durative type. The remaining instances are not-significant.

κέλευσον - 7,163 - Command: σὺ δὲ κηρύκεσσι κέλευσον | οἶνον ἐπικρήνειν. - The definiteness of the command is probably a little greater here than in the non-significant instances of the pres. imper. This is Homer's only use of the aor. imper. of this verb.

κελέσθω - 3,425; κέλεσθε - 21,265. Commands. 3,425 - εἷς δ' αὖ χρυσοχόον Δικέρκεα δεῦρο κελέσθω | ἐλθεῖν, ; 21,265 - ἠῶθεν δὲ κέλεσθε Μελάνθιον, αἰπόλον αἰγῶν | αἶγας ἄγειν. - Nothing significant. Homer does not use the aor. imper. The meaning is probably urge, but the context does not [illegible]

[illegible] κεράασθε - 3,332. Command ἀλλ' ἄγε. [illegible] κεράασθε δὲ οἶνον. [illegible]

98. κεῦθε - 5,548. Prohibition. τὼ νῦν μηδὲ σὺ κεῦθε νεήματι κερδαλέοισιν | ὅττί κε σ' εἴρωμαι. Not of 'the durative type'. It seems to have been regarded by the poet as a prescribing of 'conduct'.

ἐπίκευθε - 16,168; 18,171. Prohibitions. 16,168 - ἤδη νῦν τῷ παιδὶ ἔπος ἐπίκευθε, | ; 18,171 - ἀλλ' ἴθι καὶ τῷ παιδὶ ἔπος ἐπίκευθε |. May be regarded as of 'the durative type'; possibly the [illegible] εἰπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσῃς |

ἐπικεύσῃς - 15,263. Prohibition. The usage here seems somewhat similar to that in the two examples preceding. However it is to be noted that whereas they could possibly be of 'the durative type' there is no chance for such an interpretation in this passage. [illegible] of as you now are' present at all.

Cf. Delbrück, VS., II/92;

99. κίε - 3,17; 7,50; 16,150. Commands 3,17 - ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο | ; 7,50 - τὰ δ' ἔσω κίε μηδὲ τε θυμῷ ἐπαρβεῖ ; 16,150 - ἀλλὰ σύγ' ἀγγείλας ὀπίσω κίε, μηδὲ κατ' ἀγρούς | σώζεσθαι μετ' ἐκεῖνον. Nothing significant, unless the ἰθὺς in 3,17 has some effect. 7,50 is an exception to Homer's usual usage, i.e. that commands to enter a house or to come out from one generally take the [illegible]

100. κλαῖε - 4,544; κλαίετον - 21,90. Prohibition ... 4,544 - μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀτηλεὲς οὕτω | κλαῖ', ; 21,90 - ἀλλ' ἄνεον δαίνυσθε καθήμενοι, ἠὲ θύραζε | κλαίετον ἐξελθόντε, . The prohibition is of the durative type. τὸ οὕτως is significant. The command is evidently durative: cf. Delbrück, VS., II 36, 34, 24.

κλῦθι - 5 times - 2,162; 3,55; 4,762; 5,445; 6,324; 9,528; κλῦτε - 4 times - 4,722; 6,257; 14,495; 15,172; κέκλυθι - 2 times - 14,462; 15,307; κέκλυτε - 20 times - 2,25; 2,161; 2,214; 7,124; 8,24; 8,91; 8,317; 8,536; 10,189; 12,271; 12,340; 17,310; 17,468; 18,93; 19,351; 20,272; 21,61; 21,275; 24,443; 24,454. Command. 2,161 - κλῦθι μευ ὃς ἠλιβάτοιο θεὸν ἠλύθες ἡμέτερον δῶ !; 3,55 - κλῦθι, Ποσείδαον γαιήοχε, μηδέ μοι ἀκλὴς | ἡμῖν εὐκόμενοι τελέσσαι, ἃ καὶ φρονέοντι πάρεσται !; 4,762 - κλῦθι μευ, αἰγιόχοιο Διὸς τέκος Ἀτρυτώνη !; 5,445 - κλῦθί μοι, ὅτις ἐσσί· πολύλλιστον δέ σ' ἐκάνω, | φεύγων ... ; 6,324 - a repetition of 4,762.; 9,528 - κλῦθι, Ποσείδαον γαιήοχε, μυακολαῖτα !; 4,722 - κλῦτε θεαὶ πᾶσαι καὶ πᾶσαι Ὀλύμπια δώματ' ἔχητε ! ; 6,257 - κλῦτε μευ, αἵτε θεαὶ ἐκατηβόλοι ἐγγύθεν ἐστέ, | ὄφρά τι εἴπω. | ; 14,495 - κλῦτε, φίλοι· θεός μοι ἐνύπνιον ἦλθεν ὄνειρος. | ; 15,172 - κλῦτε μευ· αὐτὰρ ἐγὼ μαντεύσομαι, ; 14,462 - κέκλυθι νῦν, Εὔμαιε καὶ ἄλλοι πάντες ἑταῖροι. | ; εὐξάμενος τι ἔπος ἐρέω· ; 15,307 - κέκλυθι νῦν, Εὔμαιε, καὶ ἄλλοι πάντες ἑταῖροι | ἠῶθεν πρωὶ ἄστυ δ[illegible]

2,161 - a repetition of the preceding.; 2,229 - a repetition of 2,25 etc.; 7,186 - κέκλυτε, Φαίηκων ἡγήτορες ἠδὲ μέδοντες, |; 8,26 - a repetition of the preceding.; 8,97 - a repetition of 7,186 etc.; 8,387 - a repetition of 7,186 etc.; 8,536 - a repetition of 7,186 etc.; 10,189 - κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι. |; 12,271 - a repetition of the preceding.; 12,340 - a repetition of 10,189 etc.; 17,370 - κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης, |; 17,468 - a repetition of the preceding.; 18,43 - κέκλυτέ μευ μνηστῆρες ἀγήνορες ὄφρα τι εἴπω. |; 18,351 - a repetition of 17,370; 20,292 - a repetition of 18,43; 21,68 - κέκλυτέ μευ, μνηστῆρες ἀγήνορες, οἳ τόδε δῶμα | ἔχραετ' ἐσθιέμεν ...; 21,275 - a repetition of 17,370; 24,443 - κέκλυτε δὴ νῦν μευ Ἰθακήσιοι· οὐ γὰρ Ὀδυσσεύς |; 24,454 - a repetition of 2,25 etc.

For this imperative, compare the examination of it in the Iliad. The usage in the Odyssey seems to correspond, for the most part, to that in the Iliad. The verb apparently is an introductory expression for gaining the attention of the hearer. Following it, as a rule, appear an explanatory expression of greater or less length - a kind of parenthesis; and, last of all - as a rule there is another imperative which, in a way, contains the main purpose of the speech. This second imperative may be replaced by an [illegible]

subjunctive. Sometimes the κλῦθι etc. is followed by a simple narrative or by one piece of information, where the second imperative occurs, κλῦθι becomes a request not only to hear but also to hear with favor. The verb falls readily into stereotyped verses, for which reason the strict value of the tense may not have been so carefully observed. Note the number of repeated verses in the examples [illegible]

Cf. Delbrück, VS., II 82, 227, 100.

102. κολούετε - 1340. Prohibition: τὼ μὴ ἐπειγόμενοι [illegible] μηδὲ τὰ δῶρα | οὕτω χρηίζοντι κολούετε. not 'durative in type' but prescribes 'conduct' [illegible]

[illegible] κόμιζε - 1356, 21, 350. Commands both in the verse: ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, |. 'Conduct' prescribed.

κόμισσον [illegible] εἰ δ' ἐθέλεις, σὺ κόμισσον ἐνὶ σταθμοῖσιν ἐρύξας | I am at a loss to explain the use of the aorist here. Delbrück (SF., 4, 88) translates 'du nimm ihn in Pflege', 'übernimm ihn auf deinen Theil', and this may be the correct explanation.

[illegible] κορήσατε - 20, 149. Commands: ἀγρεῖθ', αἱ μὲν δῶμα κορήσατε ποιπνύσασαι. 'attainment' is denoted. Note how the poet avoids the descriptive present [illegible]

105 ἐγκοσμεῖτε - 18,2[illegible] Command. ἐγκοσμεῖτε τὰ τρόλα, ἐπαῖρα νηὶ μελαίνῃ, | Nothing significant. Cf. Delbruck, VS, II 336.

106 κρῆνον - 20,115 - Command. κρῆνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅπῃ κεν εἴπω· | Attainment denoted. Cf. article on commands to gods p. 238 and p. 139.

κρηήνατε 3,418. 17,242 Commands 3,418 - καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ, | ; 17,242. τόδε μοι κρηήνατ' ἐέλδωρ, |. Attainment denoted. Homer does not use the pres. infer. of this verb.

107 κρινάσθων - 8,[illegible] Command. κουρω δὲ δύω καὶ πεντήκοντα | κρινάσθων κατὰ δῆμον, ὅσοι παρὸς εἰσὶν ἄριστοι. |. Attainment probably denoted. The definite numeral is significant. Cf. Gildersleeve, S. C. G., Sec. 243.

ὑπόκριναι - 19,[illegible] Command. ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουνον. | Nothing significant. [illegible] Attainment.

108. κατάκτανε - 4,743 Command. νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ | ἢ ἔα ἐν μεγάρῳ· May denote 'attainment'. See article on the alternative p. 241. Cf. Delbruck, VS., II 38, [illegible]

109 λαβέτω - 21,152. Command. ὦ φίλοι, οὐ μὲν ἐγὼ τανύω, λαβέτω δὲ καὶ ἄλλος· |. 'Attainment' is denoted. Homer never uses the present of this verb [illegible]

Cf. Delbruck [illegible]

110. ἀπεκλελάθεσθε - 24,394. Command. ὦ γέρον, ἦ γ' ἐπὶ δεῖπνον, ἀπεκλελάθεσθε δὲ θάμβευν. | Attainment denoted [illegible] Cf. Eleanor Purdie, IF., 9,82; Delbrück, VS., II [illegible]

111. λέγε - 11,394. Command. οὐδέ πω ὥρη | εὕδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα. | Clearly in the sense of 'abate'. Durative. The νὺξ ---- μακρή, of l. 373 shows that it was so regarded.

κατάλεξον - 21 times - Commands: 1,169; 1,206; 1,224; 3,97; 4,327; 4,456; 4,832; 8,572; 10,421; 11,140; 11,170; 11,370; 11,457; 15,383; 16,137; 16,235; 17,44; 20,334; 22,417; 24,256; 24,287. Of these 13 instances are in the verse: ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον: these are: 1,169; 1,206; 1,224; 4,456; 8,572; 11,140; 11,170; 11,370; 11,457; 15,383; 16,137; 24,256; 24,287. For the usage following this verse see εἰπέ.

3,97 - μὴ δέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων, | ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς. |; 4,327 - a repetition of the preceding; 4,832 - εἰ δ' ἄγε μοι καὶ κεῖνον ὀιζυρὸν κατάλεξον, | ἤ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο, | ἦ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι. |; 10,421 - ἀλλ' ἄγε, τῶν ἄλλων ἑτάρων κατάλεξον ὀλεθρον. |; 16,235 - ἀλλ' ἄγε μοι μνηστῆρας ἀριθμήσας κατάλεξον, |; 17,44 - ἀλλ' ἄγε μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς. |; 20,334 - ἀλλ' ἄγε σῇ τάδε μητρὶ παρεζόμενος κατάλεξον, | γήμασθ' [illegible]

σὺ γυναῖκας ἐνὶ μεγάροις κατάλεξον, | αἵ τέ μ' ἀτιμάζουσι καὶ αἳ νηλιτιδες εἰσι. |

4,832 and 10,421 mean 'tell of'; 20,334 means 'tell to' 'order'; 16,235 and 22,417 mean 'enumerate'; the remainder have the meaning 'tell'. The force of the ion does not seem very manifest in some of these examples.

11[illegible] λέξο - [illegible]. Command. ἔρλεο νῦν σύφρον δὲ μετ' ἄλλων λέξο ἑταίρων. | nothing significant.

λέξεο - 19,598. Command. ἔνθα κε λεξαιμὴν σὺ δὲ λέξεο τῷδ' ἐνὶ οἴκῳ, | ἢ λαμάδις στορέσας ἤτοι κατὰ δέμνια ἔκπαυε. | nothing significant. See the article on the alternative p. 241 and 150.

κατάλεξαι - 19,44 Command. ἀλλὰ σὺ μὲν κατάλεξαι, ἐγὼ δ' ὑπολείψομαι αὐτοῦ, |

all these aorists, of course, probably have the idea of 'attainment' contained in them.

11[illegible]. λίπε - 10,266; 15,199. Commands. 10,266 - μή μ' ἄγε κεῖσ' ἀέκοντα, Διοτρεφές, ἀλλὰ λίπ' αὐτοῦ· |; 15,199 - μή με παρ' ἐξ ἄγε νῆα, Διοτρεφές, ἀλλὰ λίπ' αὐτοῦ, |

λιπέτω - 3,424. Command. πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ [illegible] | nothing significant [illegible]

are all used in contrast to ἀγε(ἀγέτω). Cf. Delbrück, VS., II 107 + 231

[illegible] 5,344. Command [illegible] ἀτέμβεσι θέρεσθαι | [illegible], . nothing significant.

[illegible] λεῦσσε - 23,[illegible]. Command αὐτὸν ταῦτα γε λεῦσσε, πατερ φίλε. 'Look to these things'. Durative. Cf. Delbrück, VS., II

[illegible] λιλαίεο - [illegible]; 22,349. Command and prohibition [illegible] ἀλλὰ θέως δὲ τάχιστα λιλαίεο·; 22,349 - τὼ μή με λιλαίεο δειροτομῆσαι. | . The prohibition is of 'the durative type'. In the command there is nothing significant except that the meaning of the verb gives it a conative face in this passage.

λούσατε - [illegible] Command ἀλλὰ δότ' ἀμφίπολοι, ξείνῳ ξρῶσίν τε πόσιν τε, | λούσατέ τ' ἐν ποταμῷ, . 'Attainment' denoted.

λουσασθε - 23,[illegible]. Command πρῶτα μὲν ἂρ λούσασθε καὶ ἀμφιέσασθε χιτῶνας, | . 'Attainment' denoted. See note on πρῶτα p. 232 and [illegible]. Homer has no pres. imper. of this verb and his use of the present as a [illegible]

[illegible] λύε - 4,35 Command ἀλλὰ λύ' ἵππους | ξείνων, . Nothing significant.

λῦσον - 8,347; 10,387. Commands λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσλομαι, ὡς σὺ κελεύεις, | τίσειν αἴσιμα πάντα μετ' ἀθανάτοισι θεοῖσι. |; 10,387 - ἀλλ' εἰ δὴ πρόφρασσα πιεῖν θαγέμεν τε κελεύεις | [illegible]

μοῖσιν ἴδω ἐρίηρας ἑταίρους. |. There can be no mistaking the force of attainment in these examples. With the pres. above it was possible to regard the act as in progress, but hardly in the present instances.

Cf. [illegible]

[illegible] ἐπιμαίεο - 5,344; 12,220. Commands. 5,344 - ἀτὰρ λείρεσσι νέων ἐπιμαίεο νόστου | γαίης Φαιήκων, ; 12,220 - τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε | νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, . In the first example, the λείρεσσι νέων is significant. Both are durative and conative.

ἀμφιμάσασθε - 20,152. Command. αἱ δὲ σπέγγοισι τραπέζας | πάσας ἀμφιμάσασθε, . Nothing significant, but this must be a use denoting 'attainment'. Cf. Delbrück, [illegible]

[illegible] μαντεύεο - 2,178. Command. ὦ γέρον, εἰ δ' ἄγε δὴ μαντεύεο σοῖσι τέκεσσιν | οἴκαδ' ἰών, . 'Conduct' prescribed; [illegible]

[illegible] μεγήρῃς - [illegible]. Prohibition. κλῦθι Ποσείδαον γαιήοχε, μηδὲ μεγήρῃς | ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα. |. This is not of 'the durative type', but applies strictly to the future. There is some hint of 'conduct' implied; but, on the other hand, the act is mentioned to which the μὴ μεγήρῃς is to apply.

[illegible] μειλίσσεο - 3,96; 4,326. Prohibitions. 3,96 - μὴ δέ τί μ' [illegible]

λίσσεο μηδ' ἐλεαίρων. |; 4.326 - μηδέ τί μ' αἰδόμενος μεὶ λίσσεο μηδ' ἐλεαίρων, |. These are not of the durative type', but apply to the future; however, they prescribe 'conduct' the participles are also significant

μελέτω - 4 times - 1,303; 2,304; 9,413; 17,208; μελόντων - 5 times - 13,303; 16,436; 17,594; 18,266; 24,357. Commands, 5; prohibitions, 4. 1,305 - σοὶ δ' αὐτῷ μελέτω πολεμήϊα ἔργα καὶ ἵπποις | 2,304 - Τηλεμαχ' ὑψηγόρη, μέλεται, μὴ τί τοι ἄλλο | ἐν στήθεσι κακὸν μελέτω βίηφί τε ἔργον τε ἔπος τε, |; 4,445 - καὶ τότ' ἔπειθ' ὕμμιν μελέτω κάρτός τε βίη τε, |; 7,208 - Ἀλκίνο', ἄλλό τί τοι μελέτω φρεσίν'; 13,362 - θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων. |; 16,436 - a repetition of the preceding 17,594 - σοὶ δ' ἐνθάδε πάντα μελόντων. |; 18,266 - a repetition of the preceding·; 24,357 - a repetition of 13,362 etc. These are all durative, and all prescribe 'conduct'. The prohibitions are all of the durative type' except 2. 304 which is doubtful in that respect. *

μένε - 5 times - 2,369; 10,271; 15,51; 15,75; 15,335; μένετε - 3,427. Commands. 2,369 - ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος'; 10,271 - Εὐρύλοχ', ἦτοι μὲν σὺ μέν' αὐτοῦ πῦδ' ἐνὶ χώρῳ | ἔνθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·|; 15,51 - ἀλλὰ μέν' εἰς ὅ κε δῶρα πέρων ἐπιδίφρια θείω | ἵππων Ἀτρείδαο; 15,75 - ἀλλὰ μέν' εἰς ὅ κε δῶρα πέρων ἐπιδίφρια θείω |

* μελέσθω - 2 times, [illegible] τί τοι ἀγκωνὶ γε πεδὴ παρὰ νηὶ μελέσθω, |. The durative type'

15,335 - ἀλλὰ μέν· οὐ γάρ τίς τοι ἀνιᾶται παρεόντι, | all clearly durative. In 10,271 ἔσθων and πίνων are significant; in 2,369 the καθήμενος; in 15,51 and 15,75 the εἰς ὅ κε.

ἐπίμεινον - 1,309, 4,587, 17,277. Commands 1,309 - ἀλλ' ἄγε νῦν ἐπίμεινον ἐπειγόμενος κερ ὁδοῖο, |; 4,587 - ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν, | ὄφρά κεν ἑνδεκάτη τε δυωδεκάτη τε γένηται· |; 17,277 - ἠὲ σὺ πρῶτος ἔσελθε δόμους εὐναιετάοντας, | δύσεο δὲ μνηστῆρας, ἐγὼ δ' ὑπολείψομαι αὐτοῦ· | εἰ δ' ἐθέλεις, ἐπίμεινον, ἐγὼ δ' εἶμι προπάροιθε. | The theory somewhat tentatively advanced to account for the use of the aor. imper. of this verb in the Iliad is not supported by the present examples. In the first example, there is present prominently the notion of eagerness to depart but in this example only. In 4,587 the actual duration of the stay is named thus apparently emphasizing the duration. But here the definite numerals may add the force of attainment and thus account for the aorist.* Cf. Gildersleeve, S.C.G., Sec. 243. In 17,277 there is present an alternative, but I hardly see how, in this particular passage this has any influence. The use of the aorist of μένω and its compounds undoubtedly presents great difficulties. Cf. discussion of the verbs [illegible]

* See under εἰς ὅ κεν p.

124 μετάλλα - 19,115. Command. τὼ ἐμὲ νῦν τὰ μὲν ἄλλα μετάλλα σῷ ἐνὶ οἴκῳ, | μὴ δὲ μοι ἐξερέεινε γένος καὶ πατρίδα γαίαν, |. Evident, 'a' durative use. The τὰ...ἄλλα seems to show that the force of duration or repetition is present in the passage.

125 μίμνησκε - 14,169. Prohibition. μηδέ με τούτων | μίμνησκ'. 'The durative type'.

μιμνήσκεο - 10,412. Command. δαίμον', ἤδη νῦν μιμνήσκεο πατρίδος αἴης. | Nothing significant.

μνῆσαι - 4 times - 3,101; 4,331; 4,765; 22,208. Commands. 3,101 - τὼ νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες. |; 4,331 - a repetition of the preceding. 4,765 - τῶν νῦν μοι μνῆσαι, καί μοι φίλον υἷα σάωσον, |; 22,208 - Μέντορ, ἄμυνον ἀρήν, μνῆσαι δ' ἑτάροιο φίλοιο, |. There is nothing outside of the verb itself in any of these passages to indicate whether the meaning is 'recall to mind' or 'be mindful of'. The aorist would naturally call for the former translation.

Cf. Eleanor Purdie, IF., 9,82; Delbruck, VS., II 1[illegible]

126 μίμνετε - 5 times - 2,97; 9,172; 10,489; 19,142; 24,132. Commands, 4; prohibitions, 1. 2,97 - μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος | ἐκτελέσω; 9,172 - ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἑταῖροι· | αὐτὰρ ἐγὼ σὺν καὶ τ' ἐμῇ νῦν ἐμῇ ἑτάροισιν | ἐλθὼν τῶν δ' [illegible] πειρήσομαι [illegible]

10,489 - μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ |; 19,142 - A repetition of 2,97; 24,132 - A repetition of 2,97 etc. In 2,97; 19,142; and 24,132 both the participle and the εἰς ὅ κε are significant. The prohibition is of the durative type. In 9,172 the following verses show that the imperative is regarded as durative.

Cf. Delbrück, VS., II 26.

127. μνάσθω - 16,391, 21,161. Commands. 16,341 - ἀλλ' ἐκ μεγάροιο ἕκαστος | μνάσθω ἑέδνοισιν δι' ζήμενος· ; 21,161 - ἀλλήν δή τιν' ἔπειτα Ἀλαιιάδων εὐπέπλων | μνάσθω ἑέδνοισιν δι' ζήμενος. Durative and conative as well. The participle is significant. See the article on the participle p. 236 also 133.

128. νείκεε - [illegible] ἥρως μή μοι τοὔνεκ' ἀμύμονα νείκεε κούρην | 'The durative type'.

129. νεμέσσα - 23,213. Prohibition. αὐτὰρ μὴ νῦν μοι τόδε λύεο μηδὲ τεμέσσα, | 'The durative type'.

νεμεσσήθητε - 2,64 Command. νεμεσσήθητε καὶ αὐτοί, | ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, |. Nothing significant.

Cf. Delbrück, VS., II 2[illegible]

[illegible] νεῖμον 7,177 13,50. Commands. Both in: Ποντόνοε, κρητῆμι κεράσσα μέρος μέθυ νεῖμον | πᾶσιν ἀνὰ μέναρον, . Nothing significant

The πᾶσιν may, however, be indicative of the idea of 'attainment'.

Cf. Delbrück, VS., II 231.

131. νίψον - 17,358. Command. ἀλλ' ἄγε νῦν ἐνστᾶσα, περιφρων δύρυκλε τε | νίψον σοῖο ἄνακτος ὁμήλικα. Denotes 'attainment'.

ἀπονίψατε [illegible] ἀλλά μιν ἀμφίπολοι ἀπονίψατε κάτθετε δ' εὐνήν, |. Denotes 'attainment'.

[illegible] ὀδύρεο - 5,160. Prohibition. κάμμορε μή μοι ἔτ' ἐνθάδ' ὀδύρεο μηδέ τοι αἰὼν | φθινέτω. 'The durative type'. Note the ἔτι.

Cf. Delbrück, VS., II 36, 34 & 26.

133. ἴσθι - 2,356; 11,224; ἴστω - 6 times - 5,184; 14,158; 16,302; 17,155; 19,303; 20,230. Commands, 7; prohibitions, 1. 2,356 - αὐτὴ δ' οἴη ἴσθι· τὰ δ' ἄθροα πάντα τετύχθω |; 11,224 - ταῦτα δὲ πάντα | ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπῃσθα γυναικί |; 5,184 - ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθε |; 14,158 - ἴστω νῦν Ζεὺς πρῶτα θεῶν ξενίη τε τράπεζα |; 16,302 - μήτ' οὖν Λαόρτης ἴστω τό γε μήτε συβώτης |; 17,155 - a repetition of 14,158; 19,303 - ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος, |; 20,230 - a repetition of 14,158 etc. The prohibition is not of 'the durative type'; but its meaning is 'let him not know' rather than 'let him not find out'. It is really a case where 'conduct' is [illegible] of the examination in the Iliad.

Cf. Delbrück, VS., II 178.

[illegible] ὀλόλυξε - 22,411 Prohibition. ἐν θυμῷ γρηῦ χαῖρε καὶ ἴσχεο μηδ' ὀλόλυξε | The duration [illegible] Cf. Delbrück, VS., [illegible]

135. ὁμίλει 2,288; 16,271. Commands 2,288 - ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν ὠνηστῆρσιν ὁμίλει, |; 16,271 - ἀλλὰ σὺ μὲν νῦν ἔρχευ ἅμ' ἠοῖ φαινομένηφιν | οἴκαδε καὶ ὠνηστῆρσιν ὑπερφιάλοισιν ὁμίλει |. nothing significant outside of the verb itself. Seems to prescribe 'conduct'.

[illegible] ὄμοσον - 2,373; ὀμόσσατε - 12,298; 18,55. Commands 2,373 - ἀλλ' ὄμοσον μὴ μητρὶ φίλῃ τάδε μυθήσεσθαι, |; 12,298 - ἀλλ' ἄγε δή μοι πάντες ὀμόσσατε καρτερὸν ὅρκον, | εἴ κέ τιν' ἠὲ βοιὸν ἀγέλην ἢ πῶυ μέγ' οἰῶν | εὕρωμεν μή που τις ἀτασθαλίῃσι κακῇσιν | ἢ βοῦν ἠέ τι μῆλον ἀποκτάνῃ; 18,55 - ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον, | μή τις ἐπ' Ἴρῳ ἦρα φέρων ἐμὲ χειρὶ βαρείῃ | πλήξῃ ἀτασθάλλων τούτῳ δέ με ἶφι δαμάσσῃ |. In the Iliad, the pres. imper. was used of oaths that something did or did not happen in the past, the aor. in oaths that have to do with the future. The usage here agrees. The aor. imper. is probably due to the idea of 'attainment'

Cf. Delbrück, VS., [illegible]

[illegible] ὄνησο - 19,68. Command. ἀλλ' ἔξελθε θύρεζε σάλας καὶ δαιτὸς ὄνησο |

Nothing significant.

[illegible] ὀνόμαζε - 4.551 Command. τούτους μὲν δὴ οἶδα· τὸν δὲ τρίτον ἀνδρ' ὀνόμαζε, |. Nothing significant. Homer uses the aor. of the verb only once. (ὠνόμασας in Od 24.339).

139. ὀνομήνῃς - 11.251 Prohibition. νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς· |. Not of 'the durative type', nor is 'conduct' prescribed. The command is for the future. The meaning is 'tell it to no one' not 'do not be talking about it'.

[illegible] ὄπαζε - 3.57 [illegible] Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε, | 'Conduct prescribed'. See note on this passage under δίδου.

ὄπασσον - 15.310 Command. ἀλλά μοι εὖ θ' ὑπόθευ καὶ ἅμ' ἡγεμόν' ἐσθλὸν ὄπασσον, |. Attainment denoted. The distinction in these two passages is very clear-cut.

Cf. Delbrück, SF, 4.37.

[illegible] ἐποπίζεο [illegible] οὔπω νῦν ἀπόπεμπε λιὼν δ' ἐποπίζεο μῆνιν, | A durative [illegible]

[illegible] ὄπλισσον - [illegible] Command. ὄπλισσον τ' ἤτα καὶ ἄχνυσιν ἄρσον ὄπαντα, | Evidently denotes 'allo[illegible]'.

[illegible] ὀψέσθε - 8.313 Command. ἀλλ' ὀψεσθ' ἴνα τοι γε παθηλέτον ἐν φιλότητι, | But see when they shift together [illegible] [illegible]

[illegible] - 8,443; 22,233. Commands 8,443 - αὐτὸς νῦν ἴδε πιῦμα, Ἀκοῦ δ' ἐπὶ δεσμὸν ἴηλον. |; 22,233 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε ἔργον, |. Nothing significant. Cf. Eleanor Purdie, IF., 9,76; H. Meltzer IF., 12,339 [illegible]

[illegible] ὄρινε - 17,47. Prohibition. μήτερ ἐμή, μή μοι γόον ὄρνυθι μηδέ μοι ἦτορ | ἐν στήθεσσιν ὄρινε θυγοντί περ αἰπὺν ὄλεθρον. |. 'The durative type'; conative.

[illegible] ὄρνυθι - 17,46; ὄρνυτε - 10,457. Prohibitions 17,46 - μήτερ ἐμή, μή μοι γόον ὄρνυθι μηδέ μοι ἦτορ | ἐν στήθεσσιν ὄρινε; 10,457 - μηκέτι νῦν θαλερὸν γόον ὄρνυτε. Both of the durative type. See article on μηκέτι pp. 131, 234.

ὄρνυσθε [illegible] ὄρνυσθ' ἑξείης ἐπιδέξια πάντα ἑταῖροι, |. The descriptive ἑξείης ἐπιδέξια is significant.

ὄρσο - 7,342, 22,375, ὄρσεο - 6,255 Commands 7,342 - ὄρσο κέων, ὦ ξεῖνε πεποίηται δέ τοι εὐνή |; 22,375 - δεῦρο δὴ ὄρσο, γρηῢ παλαιγενέν, ἥ τε γυναικῶν δμωάων σκοπὸς ἐσσί; 6,255 - ὄρσεο δὴ νῦν, ξεῖνε, πόλιν δ' ἴμεν, . All with the meaning 'rise'. non-duratives. Probably denote attainment.

Cf. Delbrück, V.S., II 41 & 2[illegible]

146. προτιόσσεο - 7,31; 23,365. Prohibitions 7,31 - ἀλλ' ἴθι σιγῇ τοῖον - ἐγὼ δ' ὁδὸν ἡγεμονεύσω - μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεσσε |

εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν | ἧσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε. | These are not of the [illegible] type but are instructions [illegible]

Cf. Delbruck, VS., II [illegible]

14. ὄτρυνε - 15,14; ὀτρύνετε - 7,151. Commands. ἀλλ' ὄτρυνε τάχιστα βοὴν ἀγαθὸν Μενέλιον | πεμπέμεν, ; 7,151 - αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱκέσθαι | θᾶσσον, . Nothing significant. See article on τάχιστα pp. 132, 233.; S.C.G., sec 405.

ὀτρύνεσθε - 10,425 7,222. Commands. 10,425 - αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἕπεσθαι, | ; 7,222 - ὑμεῖς δ' ὀτρύνεσθε ἅμ' ἠοῖ φαινομένηφιν, | (This example was not included as an imper. in making up the statistics. The accepted reading is ὀτρύνεσθαι) Nothing significant

ὄτρυνον - 17,75; 22,484 Commands. Τήλεμαλ' αἶψ' ὄτρυνον ἐμὸν ποτὶ δῶμα γυναῖκας, | ; 22,484 - πάσας δ' ὄτρυνον δμῳὰς κατὰ δῶμα νέεσθαι. | For the first see note on αἶψα p. 233. Nothing significant in the second

ἐπότρυνον - [illegible] ἀλλ' ἄν' ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ | ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, . Nothing significant

Cf. Delbruck, 4, [illegible]

145. οὖλε. 24.402. Command. οὖλέ τε καὶ μεγα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν. | Evidently durative in character

[illegible] οὔτας. 22.351 Prohibition. ἴσχεο μηδέ τι τοῦτον ἀναίτιον οὔτας χαλκῷ | In this passage, we should rather expect the aor. subj. instead of the pres. imper. The command seems to apply to the future, and it would be a very strained interpretation to take it as conative; 'don't be trying to wound'. This seems to be a real exception to a rule that holds almost invariably in Homer*. See article on prohibitions p. 260.

[illegible] παίσατε - 8.251 Command. ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι. | παίσατε, ὡς λ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν. | This imperative seems to have ingressive force

[illegible] πάθησιν. [illegible] Prohibition. μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθησι | πρίν γε τὸν ἧς γαίης ἐπιβήμεναι. A prohibition for the future. See the article on the prohibition p. 260.

Cf. Delbrück, VS. II 6.

[illegible] παῦε - 24.543. Command. ἴσχεο, παῦε δὲ νεῖκος ὁμοιίου πολέμοιο, | Nothing significant. Of course the poet may have regarded this as pres[illegible] 'conduct' 'and for the future put a stop to'.

παύεσθον - 21.228; παυέσθων - 2.169 Commands 21.228 - παύεσθον κλαυθμοῖο

* i.e. that the pres. imper. in prohibitions, when it applies to the future, denotes conduct in the future

γόοιό τε,; 2,169 - ἀλλὰ πολὺ πρὶν | φραζώμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ | παυέσθων·. Nothing significant. However the same possibilities are present as in [illegible] above.

παῦσαι - 19,268, παύσασθε - 13,180. Commands. 19,268 - ἀλλὰ γόου μὲν παῦσαι, ἐμεῖο δὲ σύνθεο μῦθον·|; 13,180 - πομπῆς μὲν παύσασθε βροτῶν,. Nothing significant.

ἀποπαύεο. [illegible] ταύτης δ' ἀποπαυέ' ἀοιδῆς | λυγρῆς,. Nothing significant.

[illegible] πίθεσθε - 11,345; 24,461. Commands. 11,345 - ὦ φίλοι οὐ μὰν ἧμιν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης | μυθεῖται βασίλεια περιφρων· ἀλλὰ πίθεσθε.|; 24,461 - καὶ νῦν ὧδε γένοιτο· πίθεσθέ μοι ὡς ἀγορεύω·|. Nothing significant.

παραιπεπίθῃσιν - 22,213. Prohibition. Μέντορ, μή σ' ἐπέεσσι παραιπεπίθῃσιν Ὀδυσσεὺς | μνηστήρεσσι μάλεσθαι,. This is the regular use of the aor. subj. in prohibition. Refers strictly to the future. See Monro, H.G., Sec. 278.

Cf. Delbrück, SF., 4,89 & 90; VS., II 10[illegible].

154 πείκετε - 18,316. Command. τῇ δὲ παρ' ἠλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν | ἥμεναι ἐν μεγάρῳ, ἢ εἴρια πείκετε χερσίν·| Prescribes conduct. The ἥμεναι is significant. Cf. [illegible]

155. πεῖρα - 4,545. Command. ἀλλὰ τάχιστα | πεῖρα ὅπως κεν δὴ τὴν πατρίδα γαῖαν ἵκηαι. | There may be durative force here. See article on ταχιστα p. 233, also p. [illegible]

πειρηται - 8,145, 8,147. πειρήσασθε. 21,133. Commands [illegible] δεῦρ' ἄγε καὶ σύ, ξεῖνε πάτερ, πειρηται ἀέθλων, | εἰ τινά που δεδάηκας; 8,147 - ἀλλ' ἄγε πείρηται σπέδασον δ' ἀπὸ κήδεα θυμοῦ | ; 21,135 - ἀλλ' ἄγεθ', οἳ περ ἐμεῖο θίῃ προφερεστεροι ἐστε, | τόξον πειρήσασθε, καὶ ἐκτελέωμεν ἀέθλον. | The meaning in these examples seems to be 'make trial of' as opposed to the more durative use of πειρα above.

πειρηθήτω - 8,205 Command. δεῦρ' ἄγε πειρηθήτω, ἐπεὶ μ' ἐλολώσατε λίην, | ἢ πὺξ ἠὲ πάλῃ ἢ καὶ ποσίν. The meaning here is similar to that in the examples of πείρηται.

Cf. Delbrück, SF., [illegible]

[illegible] πελάσσατε - [illegible] κτήματα δ' ἂν σπήεσσι πελάσσατε ὅπλά τε πάντα. Probably denotes 'attainment'. 'Get them into'.

Cf. Delbrück, VS., II 82.

[illegible] πέμπετε - 13,37 Command. πέμπετε με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί. The meaning is 'escort' and the idea of 'attainment' of the end of the [illegible]

πέμψον – 3,369; 5,25. Commands. 3,369 – σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα, | πέμψον σὺν δίφρῳ τε καὶ υἱέι· ; 5,25 – Τηλέμαλον δὲ σὺ πέμψον ἐπισταμένως – δύνασαι γάρ – | ὡς κε μαλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται, |. The idea in the first is not quite clear. In the second, the idea of 'attainment' is very clear, as is made manifest by the δύνασαι γάρ and the clause [illegible]

ἀπόπεμπε – 5,146; 15,65. Commands. οὕτω νῦν ἀπόπεμπε Διὸς δ' ἐποπίζεο μῆνιν, | μή πως τοι μετόπισθε κοτεσσάμενος λαλεπήνῃ. | ; 15,65 – ἤδη νῦν μ' ἀπόπεμπε φίλην ἐς πατρίδα γαῖαν· |

11,339 – Prohibition. τὼ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα | οὕτω χρηΐζοντι κολούετε·. nothing significant in the commands. The prohibition prescribes 'conduct'. 'Don't be eager to sent him away (possibly 'escort')'. The ἐπειγόμενοι is significant. [illegible] This is not of the durative type'.

ἀπόπεμψον – [illegible] Commands. μητέρα τὴν ἀπόπεμψον, ἀνωχθὶ δὲ μιν γαμέσσθαι |. Nothing significant. May denote attainment. 'Send her away.' There is no possibility for the meaning 'allow to depart'.

ἐκπεμψασθε – 20,361. Command. ἀλλὰ μιν αἶψα, νέοι, δόμον ἐκπεμψασθε [illegible]

ραζε | εἰς ἀγορὴν ἔρλεσθαι,. Denotes 'attainment'. See note on αἶψα ff 233.

Cf. Delbrück, S.F., 4,90; VS., II 232.

157. πευθέσθω [illegible] τῶν δ' ἄλλων ὡς τις ἀλλαιῶν | πευθέσθω applies to the future. The aor. subj. might be expected here. However it may be understood as prescribing conduct for Eumaeus - However, this is a very doubtful passage

Cf. Delbrück, VS., II 87 [illegible]. He says πεύθομαι = Kunde haben. Under this assumption, the durative idea is emphasized.

159. ἔμπλησον - [illegible] δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας. Denotes 'attainment'. Cf. Gildersleeve, S.C.G., Sec. 243.

Cf. Delbrück, VS., II 184 231

160. πῖνε - 14,168, 15,371; 21,310 Commands. 14,168 - ἀλλὰ ἑκηλος | πῖνε, ; 15,371 - σιγῇ νῦν ξυνίει καὶ τέρπεο, πῖνέ τε οἶνον | ἥμενος. ; 21,310 - ἀλλὰ ἑκηλος πῖνέ τε, μηδ' ἐρίδαντε μετ' ἀνδράσι κουροτέροισι |. All are durative and all prescribe 'conduct'. The descriptives ἑκηλος and ἥμενος are significant.

πίνετε - 10,460; 12,23; πινόντων - 1,340. Commands. 10,460 - ἀλλ' ἄνετ' ἐνθίετε βρώμην καὶ πίνετε οἶνον | εἰς ὅ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε, | ; 12,23 - ἀλλ' ἄνετ' ἐνθίετε βρώμην καὶ πίνετε οἶνον | αὖθι πανημέριοι· ; 1,340 - οἱ δὲ σιωπῇ | οἶνον πινόντων.

situation is the same as that with πῖνε above. Significant are εἰς ὅ κεν; πανημέριοι; σιωπῇ.

πίε - 9,347. Command. Κύκλοψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνθρώμεα κρέα, | ὄφρ' εἰδῇς οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθει | ἡμετέρη. The action is not thought of as in its progress. Note the absence of all description.

Cf. Delbrück, VS., II 59 + 107.

161. πόρε - 5,477. Command. κῆρυξ, τῇ δή, ναῦτο πόρε κρέα, ἄθρα θαγῆτι, | Denotes 'attainment'.

162. προκαλίζεο - 18,20. Prohibition. Χερσὶ δὲ μή τι λίην προκαλίζεο, μή με χολώσῃς, | The durative type.

163. ῥάσσατε - 20,150. Command. ἀγρεῖθ', αἱ μὲν δῶμα κορήσατε ποιπνύσασαι ῥάσσατέ τ' ἔν τε θρήνοις εὐποιήτοισι τάπητας | βάλλετε. Probably denotes 'attainment'. See note on κορήσατε.

Cf. Delbrück, VS., II 59.

ῥέζετε - 2,73; 20,314. Command and Prohibition. 2,73 - εἰ μή που τι πατὴρ ἐμὸν, ἐσθλὸς Ὀδυσσεύς, | δυσμενέων κακ' ἔρεξεν ὀκνήμιδας Ἀχαιούς, | τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες, | τούτους ὀτρύνοντες.; 20,314 - ἀλλ' ἄγε μηκέτι μοι κακὰ ῥέζετε δυσμενέοντες | The first example is probably [illegible]

an indicative. If imperative, it prescribes 'conduct'. (Counted as imperative in the statistics.) The prohibition is of 'the durative type'. See article on μηκέτι. p. [illegible]. Cf. Delbrück: 13, [illegible]

[illegible] σάω – 13,230; 13,230; 17,595. Commands. 13,230 – ἀλλὰ σάω μὲν ταῦτα, ναῶ δ' ἐμέ; 17,595 αὐτὸν μὲν σε πρῶτα σάω, καὶ φράζεο θυμῷ | μή τι πάθῃς. In the first example the meaning is 'preserve'; durative. There is no immediate danger present to account for 'rescue' as a meaning. The same is true in the second example; in reality this prescribes 'conduct'. Note the use of the πρῶτα here and see the article on this word p. 23[illegible]. There is also, in all probability, conative force present in the imper.

σαωτον – 4,765. Command τῶν νῦν μοι μνῆσαι, καί μοι φίλον υἷα σάωσον, | μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας. |. Denotes 'attainment'. Note the command to a god. See p. 238 and p. 139

[illegible] σίγα – 4 times – 14,493; 17,393, 19,42; 19,486. Commands 14,493 – σίγα νῦν μή τις σεῦ Ἀλαιῶν ἄλλος ἀκούσῃ. |. 17,393 – σίγα, μή μοι τοῦτον ἀμείβεο πόλλ' ἐπέεσσιν· |; 19,42 – σίγα καὶ κατὰ τὸν νόον ἴσλαυε μηδ' ἐρέεινε |. 19,486 – σίγα, μή τις τ' ἄλλον ἐνὶ μεγάροισι πύθηται. |. Seems in each case, to denote 'conduct'. In only 17,393; and 19,42 would 'be consistent' be a possible translation

[illegible] σκέδασον – 8,149. Command. ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ'. Denotes attainment.

16[illegible] σκίδνασθε – 2,252. Command. ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος, |. Nothing [illegible]

[illegible] σκύζευ – [illegible] μή μοι ὀδυσσεῦ, σκύζευ, ἐπεὶ τά περ ἄλλα μάλιστα | ἀνθρώπων πέπνυσο'. Of the durative type. cf. Delbrück, VS., II

[illegible] σπάσσασθε – [illegible] Command. φάσγανά τε σπάσσασθε. Denotes attainment.

17[illegible] στόρεσον – 23,171; 23,177. Commands. 23,171 – ἀλλ' ἄγε μοι, μαῖα, στόρεσον λέχος, ; 23,177 – ἀλλ' ἄγε οἱ στόρεσον πυκινὸν λέχος, Εὐρύκλεια, | ἐκτὸς εὐσταθέος θαλάμου, . Nothing [illegible] Probably 'attainment' is denoted.

[illegible] στροφαλίζετε – 18,315. Command. τῇ δὲ παρ' ἠλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν | ἥμεναι ἐν μεγάρῳ, . Prescribes 'conduct'.

17[illegible] στυφελίζετε – 18,416; 20,324. Prohibitions. 18,416 – μήτέ τι τὸν ξεῖνον στυφελίζετε μήτέ τιν' ἄλλον | δμώων, ; 20,324 – A repetition of the preceding. Both are probably of the durative type. Both denote 'conduct'.

174 τάμνετε – [illegible] Command. ἀλλ' ἄγε τάμνετε κὲν γλάσσας [illegible]

ῥάασθε δὲ οἶνον, | nothing significant.

Cf. Delbrück, VS., II 5[illegible]

175. τάρβει - 7,51. Prohibition. σὺ δ' ὄσω κίε μηδέ τι θυμῷ | τάρβει. not of 'the durative type'. Prescribes 'conduct'.

Cf. Delbrück, VS., II [illegible]

176. τέλεσον - 10,483. Command ὦ Κίρκη, τέλεσον μοι ὑπόσλεσιν ἣν περ ὑπέστης, |. Denotes 'attainment'.

Cf. Eleanor Purdie, IF., 9,77; H. Meltzer, IF., 12,[illegible]

177. τέρπετε - 18,315. Command τῇ δὲ παρ' ἠλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν | ἥμεναι ἐν μεγάρῳ, ἢ εἴρια πείκετε χερσίν· | Prescribes 'conduct'. The ἥμεναι is significant.

τέρπεο - 13,61; 14,443; 15,391; τέρπεσθε - 4,[illegible] Commands αὐτὰρ ἐγὼ νέομαι σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ | παισί τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῆι. |; 14,443 - ἔσθιε, δαιμόνιε ξείνων, καὶ τέρπεο τοῖσδε, | οἷα πάρεστι.; 15,391 - σιγῇ νῦν ξυνίει καὶ τέρπεο πῖνέ τε οἶνον | ἥμενος.; 4,[illegible] ἤτοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι | καὶ μύθοις τέρπεσθε. All are durative and prescribe 'conduct'.

178. τετύχθω - 2,356; 21,231 Commands αὐτὴ δ' οἴη ἴσθι· τὰ δ' ἁθρόα πάντα τετύχθω· |; 21,231 - ἀτὰρ τόδε σῆμα τετύχθω· |.

Cf. Mutzbauer, I 372; Delbrück, VS., II 207 [illegible]

179. τῆκε - 19,264. Prohibition. μηκέτι νῦν χρόα καλὸν ἐναίρεο, μηδέ τι θυμὸν | τῆκε πόσιν γοόωσα. The durative type

180 τίθει - 21,177 Command ἄγρει δή, πῦρ κῆον ἐνὶ μεγάροισι, Μελανθεῦ, | πὰρ δὲ τίθει δίφρόν τε μέγαν καὶ κῶας ἐπ' αὐτοῦ, | ἐκ δὲ στέατος ἔνεικε μέγαν τρολὸν ἔνδον ἐόντος. | Nothing significant. I am at a loss to account for the present imperative in this passage unless the placing of the δίφρον and of the κῶας are regarded as separate acts.

τίθεσθε - 19,406 Command γαμβρὸς ἐμὸς θύγατέρ τε, τίθεσθ' ὄνομ' ὅττί κεν εἴπω. | 'Be for giving', i.e. 'be willing to give'. Denotes 'Conduct'

θές - 8,425 θέντων - 19,599 Commands [illegible] ἐν δ' αὐτῇ θὲς φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα |; 19,599 - τὺ δὲ λέξεο τῶδ' ἐνὶ οἴκῳ, | ἢ χαμάδις στορέσας ἤτοι κατὰ δέμνια θέντων | Nothing significant. Probably denote attainment

θέο - 10,333 Command ἀλλ' ἄγε δὴ κολεῷ μὲν ἄορ θέο, Non-durative

ἔνθεο - 24,248 Prohibition ἄλλο δέ τοι ἐρέω, τὺ δὲ μὴ χόλον ἔνθεο θυμῷ. | The rare use of the aor. imper. in a prohibition. As usual, it has the same meaning as would the aor. subj. i.e. it continues a command strictly for the future. [illegible]

prohibitions p. 260; Stahl 232, 2; C. Stentze, Zeitschrift für vergleichende Sprachforschung, 43 (1910) p. [illegible]. [illegible]

ἐπίθες - 22,157. Command. ἀλλ' ἴθι, δῆ' Εὔμαιε, θύρην ἐπίθες θαλάμοιο | Clearly iterates 'attainment'.

κάτθετε - 19,317, 21,260. Commands 19,317 - [illegible], ἀμφίπολοι ἀπονίψατε, κάτθετε δ' εὐνήν, | ; 21,260 - τίς δέ κε τόξα τιταίνοιτ'; ἀλλὰ ἕκηλοι | κάτθετ'. This passage (21,260) contains the only example in Homer of the descriptive ἕκηλος used with the aor. imper. See article on ἕκηλος p. 235. The examples, however, must denote [illegible]

σύνθεο - 7 times - 15,27, 15,318, 16,259, 17,153, 18,129, 19,268, 24,265. [illegible] 15,27 - ἄλλο δέ τοί τι ἔπος ἐρέω, σὺ δὲ σύνθεο θυμῷ. | ; 15,318 - ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· | ; 16,259 - τοὶ γὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον, | ; 17,153 - ἤτοι ὃ γ' οὐ σάφα οἶδεν, ἐμεῖο δὲ σύνθεο μῦθον· | ; 18,129 - [illegible] τοι ἐρέω, σὺ δὲ σύνθεο καί μευ ἄκουσον· | ; 19,268 - ἀλλὰ γόου μὲν παῦσαι, ἐμεῖο δὲ σύνθεο μῦθον· | ; 24,265 - a repetition of 15,318. See note on the usage under this verb in the Iliad.

ὑπόθευ - 15,310 - [illegible] ἀλλά μοι εὖ θ' ὑπόθευ καὶ ἅμ' ἡγεμόν' ἐσθλὸν ὄπουσον. | [illegible]

Cf. Delbrück VS., II 17, 82

181 τῖσαι - 13,378 Command. Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες | τῖσαι δὴ ἑτάρους Λαερτιάδεω Ὀδυσῆος, |. attainment denoted. See article on commands to the gods pp. 139, 238.

Cf. Delbrück, VS., II [illegible]

182 τλήτω - 11,350 Command. ξεῖνος δὲ τλήτω, μάλα περ νόστοιο λατίζων, | ἔμπης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὅ κε πᾶσαν | δωτίνην τελέσω. Delbrück says (VS., II 82) that ἔτλην = habe auf mich genommen (also punktuell). Nothing significant in the present passage.

τέτλαθι - 20,18; τετλάτω - 16,275. Commands 20,18 - τέτλαθι δή, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης, |; 16,275 - εἰ δέ μ' ἀτιμήσουσι δόμον κάτα, σὸν δὲ φίλον κῆρ | τετλάτω ἐν στήθεσσι κακῶς πάσχοντος ἐμεῖο, |. Nothing significant although both seem durative.

Cf. Delbrück, SF., 4,41; VS., II 82; [illegible] IF., 7,75; H. Meltzer IF., [illegible]

183 ἐπιτολμάτω - 1,353 Command. σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν |. Nothing significant. Apparently denotes conduct.

184 τράπετε - 4,294. Command. ἀλλ' ἄνετ' εἰς εὐνὴν τράπεθ' ἥμεας, ὄφρα καὶ ἤδη | ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες |

Probably 'send us off to bed' (Merry). Non-durative

ἐπίτρεψον - 19,302 Command ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσιν. | Probably 'attainment'. 'Commit (all) to the gods'

185. ἀποτρωπᾶσθε - 21,112 Prohibition ἀλλ' ἄγε μὴ μύσῃσι παρέλκετε μηδ' ἔτι τόξου | δηρὸν ἀποτρωπᾶσθε τανυστύος, ὄφρα ἴδωμεν. | 'The durative type'

186. τύπτετε - 13,315 Command ὑμεῖς μὲν κώπῃσιν ἁλὸς ῥηγμῖνα βαθεῖαν | τύπτετε κληίδεσσιν ἐφήμενοι. Denotes 'conduct'. The ἐφήμενοι is significant

187. ὕφηνον - 13,386 Command ἀλλ' ἄγε μῆτιν ὕφηνον, ὅπως ἀποτίσομαι αὐτούς. | Denotes 'attainment'.

188. φάεινε - 12,385 Command Ἠέλι', ἤτοι μὲν τὸ μετ' ἀθανάτοισι φάεινε | καὶ θνητοῖσιν βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν. | Prescribes 'conduct'

189. φανέτω - 20,209 Prohibition τὼ μή τίς μοι ἀεικείας ἐνὶ οἴκῳ | φανέτω. Prescribes 'conduct'. The τις lends a general character to the command.

φανήτω - 20,101 Command ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω | non-durative. Seems to denote attainment

Cf. Eleanor Purdie, IF., 9,75; Meltzer, IF., 12,339; Delbrück, VS, II 37,34 [illegible]

190. φείδου - 16,185; 22,54 Command ἀλλ' ἵληθ', ἵνα τοι κεχαρισμ[illegible]

να δώομεν ἱρὰ | ἠδὲ χρύσεα δῶρα τετυγμένα· φείδεο δ' ἡμέων. |

22,54 - νῦν δ' ὁ μὲν ἐν μοίρῃ πέφαται, σὺ δὲ φείδεο λαῶν | σῶν·

Denote conduct. Homer does not have the aor. imp. cf. Delbrück, VS., II 231

φέρε - 8,424; 19,97; 21,369. Commands. [illegible] δεῦρο, γυναι, φέρε χηλὸν ἀριπρεπέ', ἥ τις ἀρίστη· |; 19,97 - Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶας ἐπ' αὐτοῦ |; 21,369 - ἄττα, πρόσω φέρε τόξα· τάχ' οὐκ εὖ πᾶσι πιθήσεις· |. As in the Iliad, the present imperative is used of an object that is actually to be carried. For 19,97 see note on [illegible]

ἐνείκε - 21,178; ἐνείκατε - 8,343. Commands. 21,178 - ἐκ δὲ στέατος ἔνεικε μέγαν τρόλον ἐνδον ἐόντος, |; 8,373 - τῶν οἱ ἕκαστος φᾶρος εὐπλυνὲς ἠδὲ χιτῶνα | καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος. |

Here again in both instances literal 'carrying' is indicated. Of course the idea of 'bring' is present here, but this is also true of the examples of the present.

οἶσε - 22,106; 22,481; 22,481; οἰσέτω - 8,255; οἴσετε - 20,154. Commands. 22,[illegible] οἶσε θέων, εἴως μοι ἀμύνεσθαι παρ' ὀιστοί. |; 22,481 - οἶσε θεείον, γρηΰ, κακῶν ἄκος, οἶσε δέ μοι πῦρ, | ὄφρα θεειώσω μέγαρον. ; 8,255 - Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν | οἰσέτω, ; 20,154 - ταὶ δὲ μεθ' ὕδωρ | ἔρχεσθε κρήτην δέ, καὶ οἴσετε θῶσον ἰοῦσαι |

All these mean 'bring' and are all used of objects that [illegible]

literally carried. So the situation here is very much as it was with the two forms above (φέρε, ἔνεικε). However, there is absolutely nothing in any of the examples to show that the idea of attainment is not present in the aorists or that the examples of the present were not regarded by the poet as in their development. The participles in 22,100 and 8,255 do not violate the rule for the participle (see article on the participle p. [illegible]); nor does ἰούσαι in 20,154. For εἴως in 22,106 see the article on εἴως p. 129.

Cf. Kühner-Gerth, II[I] p. 140; Delbrück, VS., II 83, 112, [illegible]; Monro, H.G., Sec. 72.

[illegible] φεύγετε - 24,54 [illegible] ἰσχεσθ' Ἀργεῖοι· μὴ φεύγετε, κοῦροι Ἀχαιῶν |. The durative type.

Cf. Eleanor Purdie, IF., 9,70; H. Meltzer, IF., 12,348; Delbrück, VS., II 83, 101-1 233.

[illegible] φάο - 16,68; 18,171, φάσθω - 20,100 Commands 16,68 - ἤδη νῦν τῷ παιδὶ ἔπος φάο μηδ' ἐπίκευθε, |; 18,171 - ἀλλ' ἴθι καὶ τῷ παιδὶ ἔπος φάο μηδ' ἐπίκευθε |; 20,100 - φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων | ἔνδοθεν, . The last example seems nondurative as are possibly the others.

[illegible] φθινέτω - 5,161 Prohibition. κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν | φθινέτω. The durative type.

Φίλεοντιν - 24,485. Command. τοὶ δ' ἀλλήλους Φιλεόντιν | ὡς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἅλις ἔστιν. | Conduct as prescribed

Φράζεο - 4,71; 15,167; 17,595; Φράζευ - 4,395; 13,376; 16,257. Command. 4,71 - Φράζεο πεντορίην τὼ σιμὸ πελασσόμενος ἑλικτῷ. | καὶ σὺ τὸ σημάντῃ κατὰ δωμάτια ἠλήεντα | ἔρυτοι ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος. | 15,167 - Φράζεο δή, μενέλαε διοτρεφές, ὄρνυμι καιῶν, | ἤ νῶιν τάρ' ἔσσηται θεὸς ἱέρια ἧι τοι αὐτῷ. | 17,595 - αὐτὰρ ἐγών σε πρῶτα πάλιν, καὶ Φράζεο θυμῷ | μὴ τι πάθῃς ; 4,315 - αὐτὴ νῦν Φράζευ σὺ λοέτρον θεῖον ἐέρσης, | μή πως μοι προϊδὼν ἠὲ προδαεὶς ἀλέηται | ; 13,376 - Φράζευ ὅπως μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήεις, | ; 16,257 - ἀλλὰ σύγ' εἰ δύναται τιν' ἀμύντορα μερμηρίξαι, | Φράζευ ὅ κεν τις ἐμοὶ ἀμύνει πρόφρονι θυμῷ. | Ml durative evidently. For the alternative in 15,167 see Bf. 241, 150

Φράσαι - 16,260; 22,158; 24,331. Command. 16,260 - καὶ Φράσαι, ἤ κεν νῶιν Ἀθήνη σὺν Διὶ πατρὶ | Φράσσεται, ἠέ τιν' ἄλλον ἀμύντορα μερμηρίξω. | ; 22,157 - καὶ φράσαι, ἤ τις ἔβρ' ἔντοσθε γυναικῶν ἦ τάδε ἔρξει, | ἦ υἱὸς δολίοιο, μελανθεύς, τόν περ ἐγώ. | ; 24,331 - αὐλὴν μὲν πρώτην πάντε Φράσαι ἐφταλιῶται, | Ml durative. Final mode: see the article on the alternative Bf. 241 ; for the last, the article

πέφραδε - 1,273; 8,142. Commands. 1,273 - αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς | μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων. | ; 8,142 - αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον. |. These probably denote 'attainment' since the object is concentrated into μῦθον. Cf. Delbrück, VS., II 22[illegible]

197. ἀπολάζεο - [illegible] Commands. ἀλλ' ἀπολάζεο βόλρου, ἀπιθλὲ δὲ φύγγασον ὀξύ, |. Nothing significant. Cf. Delbrück, VS., II 3[illegible]

198. χαρίζεο - 14,387. Prohibition. μητέ τί μοι ψεύδεσσι χαρίζεο μητέ τι θέλγε· |. 'The durative type'; conative. Cf. Stahl, 149[illegible]

199. χεῦον - 2,354; χευάντων - 4,214. Commands. 2,354 ἐν δέ μοι ἄλφιτα χεῦον ἐυρραφέεσσι δοροῖσιν· |; 4,214 - δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ | χευάντων. Nothing significant. Probably 'attainment' is denoted. Cf. Delbrück, VS., II 82 + 231

200. χωεο - 5,215; 23,213. Prohibitions. πότνα θεά, μή μοι τόδε χώεο· 'The durative type'; 23,213 - αὐτὰρ μὴ νῦν μοι τόδε χωεο μηδὲ νεμέσσα, |. 'The durative type.' Cf. Delbrück, VS., II [illegible]

Introductory Imperatives.

ἄγε . Followed by aor. imper.

ἄγε δή - 2,349; 19,16. Both followed by aor. imper.

εἴπ' ἄγε μοι - 15,347; [illegible]

ἀλλ' ἄγε - 53 times - 1,169; 1,206; 1,224; 2,212; 2,252; 3,332; 3,421; [illegible]; 4,776; 5,162; 6,36; 6,126; 8,34; 8,149; 8,250; 8,389; 8,542; 8,572; 10,44; 10,421; 11,140; 11,170; 11,370; 11,457; 11,492; 13,13; 13,296; 13,344; 13,386; 13,397; 14,185; 15,383; 16,137; 16,235; 16,348; 17,44; 19,24; 19,535; 20,296; 20,314; 20,334; 21,111; 21,281; 21,336; 22,417; 22,428; 22,487; 23,23; 23,171; 23,177; 24,236; 24,287. Followed by: (1) a second imperative; (2) hortatory subjunctive; (3) a question; (4) a statement in the indicative. (1) ἀλλ' ἄγε is followed by the imper. 38 times. Of these 6 are present imperative, 32 are aorist imperative. The presents are: 2,252; 3,332; 3,421; 5,162 (Commands); 20,314; 21,111; (prohibitions). Of the 32 uses of ἀλλ' ἄγε with an aor. imper., 13 appear in the verse ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον |: 1,169; 1,206; 1,224; 4,486; 8,572; 11,140; 11,170; 11,370; 11,457; 15,383; 16,137; 24,236; 24,287. (2) Followed by hortatory subjunctive (1a) 4,776; 13,296 (present tense) (2b) 8,34; 8,389; 10,44; 13,13; 16,348; [illegible]

22,428, 22,487, 23,73; (aorists). Here probably belong also 13,344 (δέ ἔξω); 13,397 (τεύξω) and 6,126 (πειρήσομαι), and not in class (4).

(3) 19,24 is followed by a question

ἀλλ' ἄγε δή - 6 times - 7,162; 8,492; 10,286; 10,333; 13,215; 17,274. Followed by (1) aor. imper. in 7,162; 8,492; 10,333; by (2) the subjunctive (a) aor. in 10,286 and 13,215 (b) pres. in 17,274.

ἀλλ' ἄγε δεῦρο - 9,517; 11,561; 22,233. Followed by (a) ἵνα clause in 9,517; 11,561; (b) pres. imper. in 22,233.

ἀλλ' ἄγε νῦν - 12 times - 1,309; 3,17; 4,587; 8,241; 12,298; 14,393; 16,25; 17,190; 18,55; 19,357; 19,378; 23,20. Followed by (1) Imperative (a) present in 3,17; 8,241; 19,378 (b) aorist in 1,309; 4,587; 12,298; 16,25; 18,55; 19,357; 23,20 (2) Hortatory subjunctive (a) present - 17,190; (b) aorist - 14,393.

δεῦρ' ἄγε - 8,145; 8,205; 12,184. All followed by aor. imper.

δεῦτ' ἄγε - 8,11 - Followed by pres. infin. (ἰέναι).

εἰ δ' ἄγε δή - 12,112; 21,217; 23,35. Followed by (1) aor. imper. in 12,112; 23,35. (2) Future indicative 21,217.

εἰ δ' ἄγε νῦν - 1,271; 2,178. Both followed by pres. imper.

The final result is that ἄγε in its various combinations is used with a second imperative in the present tense 12 times; in the aorist tense 52 times. This is quite a preponderance.

even in view of the stereotyped verses which contain the aorist

ἀλλ' ἄγετε - 16 times. 1.76, 4.294; 10.176, 10.460, 12.23, 18.343, 13.179, 16.376, 18.418, 21.73; 21.106; 21.134; 21.263; 22.139; 22.252; 24.430.

Followed by (1) Imperative (a) present - 10,460; 12,23; (b) aorist - 4,294; 18,418; 21,134; 21,263; 22,252. (2) Hortatory subjunctive (a) present - 1.76; 13,179; 24,430; (b) aorist - 22,139; 12,343. (3) ὅππα clause - 10,176. (4) πρίν clause - 16.376. (5) ἐπεί clause - 21,73; 21,106.

νῦν δ' ἄγετε - 12,213. Present subjunctive follows

With ἄγετε as with ἄγε the aor. imperative is more frequent than the present. With these introductory expressions the aor. imper. totals 57, the present 14. The fact of the matter is that Homer tends to use ἄγε etc. when the aor. imper. denoting 'attainment' is used. However, one could not for a moment maintain that these expressions influence the tense of the imperative. The tense required by the context is used and the introductory imperative depends upon it, and not the main imperative upon the introductory imperative

ἄγρει - 21,176. Followed by the aor. imper.

ἀγρεῖτε - 20,149. Followed by aor. imper.

δεῦτε - 8.307; 2.410; 8,11; 8.133. Followed by (a) ἵνα clause - 8,307; (b) hortatory

subjunctive - present 2,410; aorist - 8,133. For 8,11 see δεῦτ' ἄγε.

τὴ - 5,346; 8,477; 9,347; 10,287. Followed by (a) present imperative - 10,287; (b) aorist imperative - 5,346; 8,477; 9,347

χαῖρε - 12 times - 1,123; 5,205; 8,408, 8,413; 8,461; 11,348, 13,59; 13,229; 18,122, 20,197; 22,411; 24,402.

χαίρετον - 2 times - 4,60; 15,151.

χαίρετε - 2 times - 13,39; 13,358.

One or two of these instances of χαῖρε seem to be used in passages where they approach rather closely the primary meaning of the verb. However, the distinction is hard to draw and it was thought better to list them all together

Examination of Certain Adverbs and Conjunctions with the Imperative.

ὄφρα - 3 times - 4,588, 19,17, 22,377. (τοφρα not expressed) 4,587 - ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν, | ὄφρά κεν ἑνδεκάτη τε δυωδεκάτη τε γένηται | ; 19,17 - μαῖ', ἄγε δή μοι ἔρυξον ἐνὶ μεγάροισι γυναῖκας, | ὄφρά κεν ἐς θάλαμον καταθείομαι ἔννεα πατρὸς | καλά ; 22,377 - ἀλλ' ἐξελθόντες μεγάρων ἔχεσθε [illegible]

ραγε | ἐκ φόνου εἰς αὐλήν, αὖ τε καὶ πολὺ φημος ἀοιδός. | ὄφρ' ἂν ἐγὼ κατὰ δῶμα πονήσομαι ὁττεό με χρή |. The result is two aorists, one present. The situation here is hardly so clear-cut as in the Iliad. In the first place, there are not enough instances to allow of generalization. Next, the aorists are, to say the least, very unexpected. The difficulty of explaining the aor. use of the imper. of μένω and its compounds was commented upon under this verb in the examination of it in the Iliad. In this particular example the aor. use may be explained by the presence of the definite numeral. Cf. Gildersleeve, S.C.G., Sec. 243. The numeral causes the idea of 'attainment' to enter. In 19,17 the idea of 'attainment' is again responsible for the aor. 'Shut them up and keep them shut up'.* The other example is perfectly regular. These are the only instances listed as temporal conjunctions in Gehring's Index.

εἶως - [illegible] οἰσεθέων, εἶως μοι ἀμύνεσθαι παρ' ὀϊστοί, |. This is hardly a typical example of the use of εἶως in a durative sense. The meaning is not really 'while' in the sense of 'as long as' but the meaning is rather 'now that there still remain arrows'.

εἰς ὅ κεν (κε) - with present imperative 5 times: 2,97; 5,378; [illegible]; 13,59; 15,51; 15,75; 19,142; 24,132. 2,97 - μίμνετ' ἐπειγόμενοι τον [illegible]

*. See the remarks on εἰς ὅ κεν pp. 129 [illegible]

γάμον, εἰς ὅ κε φάρος | ἐκτελέσω – ; 5,378 οὕτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον, | εἰς ὅ κεν ἀνθρώποισι Διοτρεφέεσσι μιγήῃς· | ; 10,461 – ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον, | εἰς ὅ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε, | ; 13,59 – Χαῖρέ μοι, ὦ βασίλεια, διαμπερές, εἰς ὅ κε γῆρας | ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται. | ; 15,51 – ἀλλὰ μέν' εἰς ὅ κε δῶρα φέρων ἐπιδίφρια θήῃ | ἥρως Ἀτρείδης, ; 15,75 – ἀλλὰ μέν' εἰς ὅ κε δῶρα φέρων ἐπιδίφρια θείω | καλά, ; 19,142 – a repetition of 2,97; 24,132 – a repetition of 2,97 etc.

With the aorist infinitive – 6,295 – ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὅ κεν ἡμεῖς | ἄστυ δὲ ἐλθώμεν καὶ ἱκώμεθα δώματα πατρός. |

With εἰς ὅ κεν the idea of duration must be very clearly present, and that it was so felt by Homer is shown by the exhibit above – 8 present imperatives, no examples of the aorist. However the example of the aorist infinitive for imperative in 6,295 is a reminder that while εἰς ὅ κεν implies duration it also sets a limit to the duration, and the imperative may command the 'attainment' of that limit. The same remark applies to ὄφρα and furnishes an explanation

for the instances with the aorist (4,587 and 19,17), and for the aorist μείνατε (Iliad 2,299).

αἰεί 24,483 ὅρκια πιστὰ ταμόντες ὁ μὲν βασιλευέτω αἰεί, |

πρῶτον and πρῶτα - with aorist imperative: 1,284; 22,252; 23,131; 24,331;

1,284 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον, | κεῖθεν δὲ Σπάρτην δὲ παρὰ ξανθὸν Μενέλαον· |; 22,252 - ἀλλ' ἄγεθ' οἱ ἓξ πρῶτον ἀκοντίσατ', αἴ κέ ποθι Ζεὺς | δώῃ [illegible] σῆα βλῆσθαι. ; 23,131 - πρῶτα μὲν ἄρ λούσασθε καὶ ἀμφιέσασθε χιτῶνας, |; 24,331 - οὐλὴν μὲν πρῶτον τῆνδε φράσαι ὀφθαλμοῖσι, | τὴν ἐν Παρνησῷ μ' ἔλασεν σὺς λευκῷ ὀδόντι | οἰχόμενον·

With the present imperative: 17,595 - αὐτὸν μέν σε πρῶτα σάω, καὶ φράζεο θυμῷ | μή τι πάθῃς· This is really not an exception to the usage above. πρῶτον is used with the aor. imper. only where the meaning is 'let the first act be'. (See article on πρῶτον in the Iliad § 177.) Here the meaning is 'let thy first efforts be the preserving of thyself'. In other words, the σάω is conative and could not be so here. See σάω. Neither do the instances of ἴστω νῦν πρῶτα θεῶν (14,158, 17,155, 19,303, 20,230) belong here for the meaning is 'first of the gods'.

πρωτιστον - 22,491 [illegible] πῦρ νῦν μοι πρώτιστον ἐνὶ [illegible]

γενέσθω. |

παμπρωτον - 10,403 - with aor. imper. νῆα μὲν ἂρ παμπρωτον ἐρύσσατε ἠπειρον δέ, | κτήματα δ' ἐν σπήεσσι πελάσσατε ὅπλά τε πάντα· |

αἶψα - with the aor. imper. - 4 times - 8,254; 17,75; 20,361; 24,215.

[illegible] - Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν | οἰσέτω, ; (the αἶψα in this passage however, probably goes with the κιὼν), [illegible] Τηλέμαχ' αἶψ' ὄτρυνον ἐμὸν ποτὶ δῶμα γυναῖκας, ; 20,361 - ἀλλά μιν αἶψα, νέοι, δόμου ἐκπέμψασθε θύραζε | εἰς ἀγορὴν ἔρχεσθαι, ; 24,215 - ὑμεῖς μὲν νῦν ἔλθετ' ἐυκτίμενον δόμον εἴσω, | δεῖπνον δ' αἶψα συῶν ἱερεύσατε ὅς τις ἄριστος· |. αἶψα seems to have more of the force of 'on the instant' than that of speed or quickness in the carrying out of an action which ideas are denoted by the more descriptive adverbs such as τάχιστα. See Bilderdeck S.C.G., Sec. 405. The verb that goes with αἶψα, then, seems to be regarded as containing the idea of 'attainment'.

αὐτίκα - 4,356 - with aor. imper.: δός μοι ἔτι προφρων (καί) καί μοι τεὸν οὔνομα εἰπὲ | αὐτίκα νῦν, ; 14,153 - ἔστω αὐτίκα.

τάχιστα - 4,544; 11,223; 15,14. All with pres. imper. - 4,544 ἀλλὰ τάχιστα | πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι. | ; 11,223 ἀλλὰ φόως δὲ τάχιστα λιλαίεο· ; 15,14 - ἀλλ' ὄτρυνε τάχιστα βοὴν ἀγαθὸν [illegible]

νέλαον | πεμπέμεν, .

θᾶσσον - with present imperative 2 times - 10, 72; 16, 130

10, 72 - ἔρρ' ἐκ νηὸς θᾶσσον, ἐλέγχιστε ζωόντων· | ; 16, 130 - ἄττα, σὺ δ' ἔρχεο θᾶσσον ἐλεύσεται Πηλεΐωνι | εἰφ', ὅτι οἱ πάις εἰμι...; (Od 20, 154 - ταὶ δὲ μετ' ὄδμωες | ἔρχεσθε κρήνην δὲ καὶ εἴσετε θᾶσσον ἰοῦσαι. | the θᾶσσον probably goes with the participle)

θεοὶς - 2 times - 8, 443; 15, 447. Both with pres. imper. 8, 443 - αὐτὰρ νῦν ἴδε πῶμα θεοὶς δ' ἐπὶ δεσμὸν ἴηλον, | ; 15, 447 - ἀλλ' ὅτε κεν δὴ νηῦς πλείη βιότοιο γένηται, | ἀγγελίη μοι ἔπειτα θεοὶς ἐς δώματ' ἰκέσθω· |.

σπουδῇ - 15, 209 - with pres. imper: σπουδῇ νῦν ἀνάβαινε κέλευε τε πάντας ἑταίρους, | πρὶν ἐμὲ αἴνας' ἱκέσθαι ἀπαγγεῖλαί τε γέροντι. |

σιγῇ - 3 times - all with pres. imper. 7, 30 - ἀλλ' ἴθι σιγῇ τοῖον - ἐγὼ δ' ὀδὸν ἡγεμοτεύσω - ; 15, 391 - σιγῇ νῦν ξυνίει καὶ τέρπεο, πῖνέ τε οἴνοι | ἡμέτερος. ; 19, 307 - ἀλλ' ἔκε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσιν |

τείως - 15, 27 - with pres. imper. τείως δὲ φίλῃ παρὰ μητρὶ | μίμνω ἐνὶ μεγάρῳ. (Ludwich reads μίμνεν)

μηκέτι - 7 times - all with pres. imper. (one example of μηκέτι with aor. subj.) 4, 543 - μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὖπυ | κλαῖ', ; 10, 457 - μηκέτι νῦν θαλερὸν νόον ὄρνυτε· ; 10, 489 - μηκέτι νῦν ἀέ-

κοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ.|; 10,548 - μηκέτι νῦν εὕδοντες ἀωτεῖτε γλυκὺν ὕπνον,|; 19,263 - μηκέτι νῦν χρόα καλὸν ἐναίρεο,; 19,584 - μηκέτι νῦν ἀνάβαλλε δόμοις ἐνὶ τοῦτον ἀέθλων·|; 20,314 - ἀλλ' ἄγε μηκέτι μοι κακὰ ῥέζετε δυσμενέοντες·|

οὕτως - with pres. imper. two times: 5,146 - οὕτω νῦν ἀπόπεμπε Διὸς δ' ἐποπίζεο μῆνιν,|; 5,377 - οὕτω νῦν κακὰ πολλὰ παλὼν ἀλόω κατὰ πόντον,|. See the remarks on οὕτως in the Iliad p. 130

The two instances where οὕτως appears with aor. imper. do not belong here. The οὕτως accompanied by a wave of the hand simply denotes the place to be occupied 6,918 - ἀμφίπολοι, στῆθ' οὕτω ἀπόπροθεν,; 17,447 - στῆθ' οὕτως ἐς μέσσον,.

In prohibitions οὕτως appears with the present imperative in 4,543; 11,340; 18,173; with the perfect imperative in 22,488. See article on οὕτως in the Iliad p. 130

ἕκηλος - The descriptive ἕκηλος appears 4 times with the present imperative: [illegible] ἀλλὰ ἕκηλοι | ἔσθιετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.; 14,167 - ἀλλὰ ἕκηλος | πῖνε,; 17,478 - ἔσθι' ἕκηλος, ξεῖνε, [illegible],; 21,309 - ἀλλὰ ἕκηλος | πῖνέ τε, μηδ' ἐρίδαινε

ἕκηλοι is used with the aor. imper. once [illegible] τις [illegible]

ξα τιταίνοιτ'; ἀλλὰ ἕκηλοι κάτθετ'.

Examination of Descriptive Present Participles in Agreement with the Subject of the Imperative.

(For details see p.)

Commands:

1,339 – τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ | οἶνον πινόντων· ; 2,73 – τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες, | (See note on this passage p.); 2,97 – μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος | ἐκτελέσω – ; 2,139 – ἔξιτέ μοι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας | ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. | ; 2,369 – ἀλλὰ μέν· αὖθ' ἐπὶ τοῖσι καθήμενος· ; 4,238 – ἤτοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι | καὶ μύθοις τέρπεσθε· ; [illegible] – ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου | γαίης Φαιήκων. ; 10,271 – Εὐρύλοχ', ἤτοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ | ἔσθων καὶ πίνων, ; 10,287 – τῇ, τόδε φάρμακον ἐσθλὸν ἔλων ἐς δώματα Κίρκης | ὄρχευ. ; 12,215 – ὑμεῖς μὲν κώπῃσιν ἁλὸς ῥηγμῖνα βαθεῖαν | τύπτετε κληίδεσσιν ἐρήμενοι, ; 16,391 – ἀλλ' ἐκ μεγάροιο ἕκαστος | μνάσθω ἑέδνοισιν διζήμενος·;

17,478 - ἔσθι' ἔκηλος, ξεῖνε, καθήμενος ἢ ἀπιθ' ἄλλῃ, | ; 17,530 - οὗτοι δ' ἠὲ θύρῃσι καθήμενοι ἐψιαάσθων | ἢ αὐτοῦ κατὰ δώματ', ; 18,105 - ἐνταυθοῖ νῦν ἧσο σύας τε κύνας τ' ἀπερύκων, | ; 18,315 - τῇ δὲ παρ' ἠλάκατα στροφαλίζετε τέρπετε δ' αὐτὴν | ἥμεναι ἐν μεγάρῳ, ; 19,142 - a repetition of 2,97; 20,262 - ἐνταυθοῖ νῦν ἧσο μετ' ἀνδράσιν οἰνοποτάζων | ; 20,334 - ἀλλ' ἄγε τῇ τάδε μητρὶ παρεζόμενος κατάλεξον, | γήμασθ' ὅς τις ἄριστος ἀνὴρ ; 21,89 - ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἠὲ θύραζε | κλαίετον ἐξελθόντε, 21,161 - ἄλλην δή τιν' ἔπειτα Ἀλαιιάδων εὐπέπλων | μνάσθω ἑέδνοισιν διζήμενος· ; 22,106 - οἶσε θέων, εἴως μοι ἀμύνεσθαι πάρ' ὀίστοι, | ; 23,134 - αὐτὰρ θεῖος ἀοιδὸς ἔλων φόρμιγγα λίγειαν | ἡμῖν ἡγείσθω φιλοπαίγμονος ὀρχηθμοῖο, | ; 24,132 - a repetition of 2,97 etc.

Here the results are more satisfactory than in the Iliad where the present imperative was found 17 times, the aorist 5 times (although after analysis the 5 aorists were found to be not 'descriptive of the action'). In the Odyssey there are 20 examples of the present and only 2 of the aorist. In 20,334 the participle παρεζόμενος agrees with the subject of κατάλεξον. The meaning is 'seat yourself and tell'. Wentzhausen [illegible]

defines παρέζομαι as 'lasse mich nieder neben'. In which case, παρέζομαι has aorist force and is not 'descriptive of the action'. In 22,106 the participle θέων agrees with the subject of οἶσε. The same meaning is to be read into this passage, 'run and bring' and θέων stands for an aor. participle. With the two passages mentioned above excepted, all are perfectly regular.

The usage in prohibitions is perfectly regular in the Odyssey. Since these examples are not so significant, I omit the passages and give only the references. They are: 3,96; 4,326; 10,548; 11,339; 18,173; 19,264; 21,319; 23,59

The following is a list of the passages in which the time of the action of the present participle precedes that of the imperative: 1,356 (ἰοῦσα); 2,179 (ἰών); 2,288 (ἰών); 3,476 (ἀγόντες); 7,342 (κιών); 8,254 (κιών); 12,184 (ἰών); 17,345 (φέρων); 17,508 (κιών); 20,154 (ἰοῦσαι); 21,350 (ἰοῦσα); 22,106 (θέων)

Commands to the Gods. (for details see p. 179)

[illegible] κλῦθί μευ, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον ἐπὶ [illegible]

chus to a god); 3,55 - κλῦθι, Ποσείδαον γαιήοχε μηδὲ μεγήρῃς ἱήμιν εὐ-
χομένοισι τελευτῆσαι τόδε ὄργα | (Minerva as mentor to Poseidon);
(157) Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε. | αὐτὰρ ἔπειτ' ἄλ-
λοισι δίδου χαρίεσσαν ἀμοιβήν | σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκα-
τόμβης. | δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι, | οὕνεκα
δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνῃ. | (On the present imperatives in
this passage see ὄπαζε and δίδου p. 206 and p. 166.); 3,330 - ἀλλά,
ἄνασσ', ἵληθι, δίδωθι δέ μοι κλέος ἐσθλόν | αὐτῷ καὶ παίδεσσι καὶ
αἰδοίῃ παρακοίτι· | (Nestor to Athena); 4,762 - κλῦθί μευ, αἰγιόχοιο
Διὸς τέκος, Ἀτρυτώνη· | ----- (765) τῶν νῦν μοι μνῆσαι, καί μοι
φίλον υἷα σάωσον, | μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας. |
(Penelope to Athena); 5,25 - Τηλέμαχον δὲ σὺ πέμψον ἐπιστημό-
νως - δύνασαι γὰρ -, | ὥς κε μάλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται. |
(Zeus to Athena); 5,87 - αὔδα ὅ τι φρονέεις· (Calypso to Hermes); 6,
324 - κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη· | νῦν δή πέρ μευ
ἄκουσον, ---- (327) δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἠδ' ἐλεεινόν. |
(Odysseus to Athena); 8,313 - ἀλλ' ὄψεσθ' ἵνα τώ γε καθεύδετον ἐν
φιλότητι, (Hephaestus to the gods); 8,347 - λῦσον· ἐγὼ δέ τοι αὐτὸν
ὑπίσχομαι, ὡς σὺ κελεύεις, | (Poseidon to Hephaestus); 9,528 - κλῦθι,
Ποσείδαον γαιήοχε, κυανολαῖτα· | ---- (530) δὸς μὴ Ὀδυσσῆα πτολ-

πορθιον οἴκαδ' ἱκόσθαι. | (Cyclops to Poseidon); 12,378 - τῖται δὴ ἑτάρους Λαερτιάδεω Ὀδυσῆος, | (Lampetia to Zeus and the other gods); 13,145 - ἔρξον ὅπως ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ. | (Zeus to Poseidon); 13,328 - εἰπέ μοι, εἰ ἐτεόν γε φίλην ἐς πατρίδ' ἱκάνω | (Odysseus to Athena); 13,386 - ἀλλ' ἄγε μῆτιν ὕφηνον, ὅπως ἀποτίσομαι αὐτούς· | πάρ δέ μοι αὐτὴ στῆθι, (Odysseus to Athena); 20,115 - κρῆνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅττι κεν εἴπω· | (Odysseus to Zeus.); 24,474 - εἰπέ μοι εἰρομένῃ· τί νυ τοι νόος ἔνδοθι κεύθει; (Athena to Zeus); 24,481 - ἔρξον ὅπως ἐθέλεις· ἐρέω δέ τοι ὡς ἐπέοικεν. | (Zeus to Athena)

The results from the examples above that are addressed by mortals to gods are: 16 aorists and 4 presents. Kieckers omits the two examples (ὀπάζε and δίδου in 9,57 where Athena as mentor addresses Poseidon. These he would include under the head of gods to gods. But in this passage the prayer is made in the presence of mortals and in the character of mortals. By adding the commands to the Muses, river gods etc., Kieckers result of 6 presents and 22 aorists are obtained. The situation here is the same as in the Iliad. Of the 16 aorists I have listed, κλῦθι occurs 5 times; δός 3 times; κρῆνον 1 time; the commands

consist of μνῆσαι, σάωσον, ἀπάλαλκε, ἄκουσον, εἰπέ, ὕφηνον, στῆθι. In other words, these nearly all denote 'attainment' and occur in prayers for the granting of some particular request. See the remarks on this subject in the Iliad p. [illegible]. There appears to be no difference in the usage of the tenses when a god addresses a command to a god. If he commands attainment, the aorist is used, if he prescribes conduct, the present.

Examination of Alternatives.

For a definition of the two types see p. 150.

(a) 1,174 - καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἔυ εἰδῶ, | ἠὲ νέον μεθέπεις ἦ καὶ πατρωιός ἐσσι | ξεῖνος; ; 1,224 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον | τίς δαὶς τίς δαὶ ὅμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρεώ; | εἰλαπίνη ἦε γάμος; ; 3,214 - εἰπέ μοι ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέγε λαοὶ | ἐλθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ. | ; 4,28 - ἀλλ' εἴπ' ἢ σφῶιν καταλύσμεν ὠκέας ἵππους, | ἦ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ. | ; 4,312 - τίπτε δέ σε χρειὼ δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως, | ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης; δήμιον ἦ ἴδιον; τὸ δέ μοι νημερτὲς ἐνίσπες. |

4,642 - μνησαίτες μοι ἔπιπτε· ποτ' ὤλετο καὶ τίνες αὐτῷ | νεῦροι ἔσαν, Ἰθάκης ἐξαίρετοι, ἦ ἑοὶ αὐτοῦ | θῆτές τε δμῳαί τε; 4,645 - καὶ μοι τοῦτ' ἀγόρευσον ἐπήτυμον ὄφρ' ἐῢ εἰδῶ, | ἦ τε βίη ἀέκοντος ἀπήνυτα μήλα μέλαιναν, | ἦε ἑκὼν οἱ δῶκαν, ἐπεὶ προτιπτύξατο μύθῳ; | 4,650 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, | ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοὶ | οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες, | ἦε τις ὤλετ' ὀλέθρῳ ἀδευκέι ἦς ἐπὶ νηὸς | ἦὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευτον. | 4,655 - εἰ δ' ἄγε μοι καὶ κεῖνον ὀιζυρὸν κατάλεξον, | ἦ που ἔτι ζώει καὶ ἐρᾷ Χάος ἠελίοιο, | ἦ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι. | 5,577 - εἰπὲ δ' ὅ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ | Ἀργείων Δαναῶν ἠδ' Ἰλίου οἶτον ἀκούων. | 9,279 - ἀλλά μοι εἶσ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα, | ἦ που ἐπ' ἐσχατιῆς ἦ καὶ σχεδόν, ὄφρα δαείω. | 11,170 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· | τίς νύ σε κὴρ ἐδάμασσε ταναηλεγέος θανάτοιο; | ἦ δολίη νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα | οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν; | 11,174 - εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον, | ἦ ἔτι πὰρ κείνοισιν ἐμῶν γέρας, ἦέ τις ἤδη | ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι. | 11,177 - εἰπὲ δέ μοι μητρὸς ἀλόχου βουλήν τε νόον τε, | ἦὲ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυ-

λαντες, | ἦ ἤδη μιν ἐγήμεν Ἀλαιὸν εὐ τις ἀρίστου. |; 11,457 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, | εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο, | ἦ που ἐν Ὀρχομενῷ ἦ ἐν Πύλῳ ἠμαθόεντι | ἦ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· ; 11,492 - ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαυοῦ μῦθον ἐνίσπες, | ἦ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί. ; 11,494 - εἰπὲ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσται, | ἦ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, | ἦ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε, |; 13,232 - καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον. ὄφρ' ἔυ εἰδῶ· | τίς νῆ, τίς δῆμος; τίνες ἀνέρες ἐγγεγάασιν; | ἦ που τις ῥηϊτὴν εὐδείελος, ἦέ τις ἀκτὴ | ἧιθ' ἁλὶ κεκλιμένη ἐριβώλακος ἠπείροιο; |; 15,167 - φράζεο δή, Μενέλαε Διοτρεφές, ἐρλαμε λαῶν, | ἦ πὴν τοδ' ἐρέεσθαι θεὸς τέρας ἦε σοὶ αὐτῷ; |; 15,347 - εἰπ' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θείοιο | πατρός θ', ὃν κατέλειπεν ἐὼν ἐπὶ γήραος οὐδῷ, | ἦ που ἔτι ζώουσιν ὑπ' αὐγὰς ἠελίοιο, | ἦ ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισι. |; 15,383 - ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, | ἠὲ διεπράθετο πτολιπόρθιος εὐρυάγυια, | ἦ ἔνθ' τοιοῦτόν τοι πατὴρ καὶ πόττια μήτηρ | ἦ πέμε μιμνωσκέμεν παρ' ἐόντιν ἢ παρὰ βουσὶν | ἀνδρες ὁμηγερέες κηδὴν λαβὸν ἠδὲ περήσαι | τοῦδ' ἀνδρὸς πρὸς δῶμαθ', ὃ δ' ἄξιον ὧνον ἔδωκε |, 16,75 - εἰπέ μοι, ἠὲ εἰκὼν ὑπολάμνησαι ἢ πεμ- λαι | ἐλθέμεν· ἀλλὰ δήμον ἐπιπρο-

μενοι θεοῦ ὀμφῇ, | ἦ τι κασιγνήτοις ἐπιμεμφέσι. | 16,137 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, | ἢ καὶ Λαέρτῃ αὐτὴν ὁδὸν ἄγγελος ἔλθω | δυσμόρῳ, (the second part to be supplied, ἦε καὶ οὐκί.); 16,260 - καὶ φράσαι, ἤ κεν νῶιν Ἀθήνη σὺν Διὶ πατρὶ | ἀρκέσει, ἦέ τιν ἄλλον ἀμύντορα μερμηρίξω. |; 21,195 ποῖοί κ' εἶτ' Ὀδυσῆι ἀμυνέμεν εἴ πόθεν ἔλθοι | ὧδε μάλ' ἐξαπίνης καί τις θεὸς αὐτὸν ἐνείκαι; | ἤ κε μνηστήρεσσιν ἀμύνοιτ' ἢ Ὀδυσῆι; | εἴπαθ' ὅπως ὑμέας κραδίη θυμός τε κελεύει. |; 22,158 - καὶ φράσαι, ἤ τις ἄρ' ἐστὶ γυναικῶν ἣ τάδε ῥέζει | ἦ υἱὸς Δολίοιο, Μελανθεύς, τόν περ ὀίω. |; 22,166 - σὺ δέ μοι νημερτὲς ἐνίσπες, | ἤ μιν ἀποκτείνω, αἴ κε κρείσσων γε γένωμαι, | ἦε σοὶ ἐνθάδ' ἄγω, ἵν' ὑπερβασίας ἀποτίσῃ | πολλάς, ὅσσας οὗτος ἐμήσατο σῷ ἐνὶ οἴκῳ. |; 24,109 - ἢ ὔμμ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν | ὄρσας ἀργαλέους ἀνέμους καὶ κύματα μακρά, | ἦ που ἀναρσίοι ἄνδρες ἐδηλήσαντ' ἐπὶ Χέρσου | βοῦς περιταμνομένους ἠδ' οἰῶν πώεα καλά, | ἦε περὶ πτόλιος μαχεούμενοι ἠδὲ γυναικῶν; | εἰπέ μοι εἰρομένῳ· | ξεῖνος δέ τοι εὔχομαι εἶναι. |; 24,297 - καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἔυ εἰδῶ· | τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; | ποῦ δαὶ νηῦς ἕστηκε θοή, ἥ σ' ἤγαγε δεῦρο | ἀντιθέους θ' ἑτάρους; ἦ ἔμπορος εἰλήλουθας | νηὸς ἐπ' ἀλλοτρίης, οἱ δ' ἐκβήσαντες ἔβησαν; |; 24,474 - εἰπέ μοι εἰρομένῃ· τί νύ τοι [illegible]

ἔνδοθι κεῖθεν | ἢ προτέρω πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν | τεύξεις, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησθα; |.

The introductory verb in these examples is 1 time present (15,167 - φράζεο), and 29 times aorist (ἀγόρευσον - 4 times; εἰπέ - 11 times; εἴπατε - 1 time; εἰπέ + κατάλεξον - 6 times; ἔνισπε - 1 time; ἐνίσπες - 3 times; κατάλεξον - 1 time; φράσαι - 2 times.)

(b). 4,743 - νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ | ἢ ἔα ἐν μεγάρῳ· ; 17,275 - ἠὲ σὺ πρῶτος ἔσελθε δόμους εὐναιετάοντας, | δύσεο δὲ μνηστῆρας, ἐγὼ δ' ὑπολείψομαι αὐτοῦ· | εἰ δ' ἐθέλεις, ἐπίμεινον, ἐγὼ δ' εἶμι προπάροιθε. |; 17,478 - ἔσθι' ἕκηλος, ξεῖνε, καθήμενος, ἢ ἄπιθ' ἄλλῃ, ; 19,68 - ἀλλ' ἔξελθε θύραζε, τάλαν, καὶ δαιτὸς ὄνησο· | ἢ τάχα καὶ δαλῷ βεβλημένος εἶσθα θύραζε. | ; 19,598 - σὺ δὲ λέξεο τῷδ' ἐνὶ οἴκῳ, | ἢ λαμάδις στορέσας ἤτοι κατὰ δέμνια θέντων. |; 21,89 - ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἠὲ θύραζε | κλαίετον ἐξελθόντε. .

In 4,743 we have aor. and pres; in 17,275 - aor. (2) and aor; in 17,478 pres. and pres; in 19,68 aor. and aor.; 19,598 aor. and aor; in 21,89 pres. and pres. (of course the participles here are significant)

For the theory see the article on the alternative [illegible]

Iliad. For type (a) the results of the Iliad are confirmed here. In the Iliad there were found 6 aorists and 1 present, in the Odyssey, 24 aorists and 1 present. Total 35 aorists and 2 presents in this type of expression. It will be noted that the two presents are φράζεσθε and φράζεο and that the aorist of this verb, which* seems ordinarily to assume a durative force occurs twice in the Odyssey in introducing an alternative. In several of the above examples the alternative is not pure, i.e. there are subordinate questions. But these always seem to imply the alternative that is to follow, and leave the impression that it was present in the mind of the speaker when the introductory verb was uttered. If it be objected that the introductory expression in several of the instances is of the stereotyped variety, it may be replied that the very suitability of the verse for its purpose is the explanation of its repeated use.

With regard to type (b), not much is to be said. The aorists exceed the presents, but whether the form of the expression has much influence or not is not so clear. I am of the belief that it does influence the tense in the manner suggested on p. 152 i.e. the summing up implies attainment. But

* the verb, not the causal

the influence is not strong enough to prevail at times over the present force that may be required by either of the verbs of the alternative. For instance in Il. 23, 724 the conative force must be expressed by ἀναείρε, so it retains its present form.

Prohibitions in Homer

The effort that has been constantly made, while discussing the various examples of prohibition, to distinguish what I have chosen to call prohibitions of the durative type, was influenced by the reading of the discussion between W. Headlam and H. Darnley Naylor that appeared in several numbers of the Classical Review of a few years past. [The Classical Review, 17 (1903), 294 (Headlam); 18 (1904), 262 (Henry Jackson); 19 (1905), 26 (Naylor); 19, (1905), 30 (Headlam); 20 (1906), 345 (Naylor)] The discussion was with regard to the distinction between the prohibitions that employ μή and the present imperative and those that appear with μη and the aorist subjunctive. The rule as defended by Mr. Headlam [illegible]

Naylor is formulated by Mr. Gerdlam as follows [Classical Review 19(1905), 31]: "When the meaning is Do not as you are doing, Do not continue doing so, and this meaning is to be conveyed by the verb alone and unassisted, then μὴ must be followed by the present imperative. When the meaning is Beware of doing this in future time and this meaning is to be conveyed by the verb alone, then μὴ must be followed by the aorist subjunctive. I do not say that μὴ ποίει or μὴ λέγε always mean Do not thus any longer; but that to express that meaning by the verb alone you must use μὴ ποίει or μὴ λέγε; though the same meaning may be conveyed by μὴ δράσῃς ἔτι or μὴ εἴπῃς πέρα. But μὴ εἴπῃς or μὴ δράσῃς always, I believe, mean I warn you against doing this. I beseech you you will not; though this is sometimes used when the thing is being done; notably in certain cases which may be called colloquial or idiomatic, with an effect of impatience μὴ φροντίσῃς Oh, never mind! μὴ δείσῃς Never fear! μὴ θαυμάσῃς You mustn't be surprised."

"The discussion after running through several [illegible]

seems to have died a natural death leaving both parties to it unconvinced (Brugmann-Thumb, Griechische Grammatik. (1913) p. 575). The method pursued by each of these scholars was to quote instances favorable to his own case and opposed to that of his opponent and neither one has offered a careful examination of the usage of one author in its entirety. In the Transactions of the American Philological Association for 1876 p. 46, M. W. Humphreys, in article on Negative Commands in Greek, advances practically the same theory. But apparently the first word on the subject was said by G. Hermann (Opuscula, Vol I, p. 269 ff.). His theory is formulated by him on p. 275 as follows: "Jam igitur sic erit de omni ista vetandi ratione statuendum: μὴ cum imperativo praesentis proprie de omittendo eo, quod quis iam faciat, intelligi, sed saepius tamen etiam ad ea trahi, quae quis nondum facere aggressus sit; aoristi autem imperativum tantummodo de non incipiendo usurpari, in quo quidem genere coniunctivum aoristi Graecos praetulisse; idque Atticis maxime ut dubitantius loqui amantibus ita placuisse ut apud [illegible]

imperatives aorists [illegible]

The grammars, for the most part, are silent on the subject. Kühner-Gerth II[I] (1898) says nothing on the subject. Brugmann-Thumb (1913), § 575 notices the discussion merely. Gildersleeve, S.C.G., Sec. 415, formulates a somewhat different rule, but recognizes the distinction in the present imperative. "μὴ with the present imperative has to do with a course of action and means sometimes "keep from" (Resist!) sometimes 'cease to' (Desist!). In the one case a negative course of action is prescribed, in the other the negative of a course of action. Compare with this construction the negative with the imperfect (resistance to pressure). μὴ with the aorist imperative or subjunctive gives a total prohibition." Smyth in his Greek Grammar (1916) Sec. 217 says, "Note that [illegible] μὴ γράφε commonly means cease writing, but may mean abstain from writing; μὴ γράψῃς don't write is commonly a complete prohibition against something not already begun."

With the conviction that a discussion of this question could not be avoided by one who [illegible]

imperative tense usage, I have been at pains to examine carefully each instance of prohibition with a view to classifying it. Since no name has ever been given to the type of prohibition that means 'cease to' (Prof. Gildersleeve) Do not thus any longer, Do not as you are now doing (Mr. Headlam), and since I could not on each occasion stop to describe the construction, I have been under the necessity of inventing a name. I have chosen to call this the 'prohibition of the durative type', since the meaning 'do not go on doing' implies a certain element of duration. However, I shall not try to defend the aptness of my choice of title, for the name is only a device to secure brevity and intended only for the purposes of this paper. Before I have ventured to apply the title to any particular prohibition, I have followed the following rule in governing my decision: if Homer makes it clear that the person who is prohibited is actually doing, [illegible] he is commanded not to do, the prohibition has been termed of the durative type. For instance in Od. 22.411 Odysseus uses μηδ' ὀλολύζε to Eurycleia. It will be found that in verse 405 [illegible]

ἰθύσεν ῥ' ὀλολύξαι (subject Eurycleia). In addition to its use in the prohibition of the durative type, μη with the present imperative is used to 'prescribe conduct' to cover a period of time in the future. For instance, in Od. 7,51 Athena (as a young girl) conducts Odysseus to the palace of Alcinous and tells him to enter in the words: σὺ δ' ἔσω κίε μηδέ τι θυμῷ ταρβεῖ. There has been no fear expressed by Odysseus and the prohibition cannot be of the durative type, but applies to the future conduct of Odysseus. This type of prohibition is said to 'prescribe conduct'. Occasionally it is hard to distinguish between these two types of prohibition. Both types, in reality, 'prescribe conduct' and this is probably the ultimate reason for the use of the present imperative in each of them. When the distinction is not clear the instance is classed as doubtful.

Conative force is often present in prohibitions with the present imperative, and at times has been assumed as the reason for assigning a particular example to the 'durative type'. For example in Od. 10,266 ἄγε is considered to have 'conative force and [illegible]

ed to the durative type. Odysseus commands Eurylochus to lead him to the palace of Circe. He in turn clasps the knees of Odysseus and pleads: μή μ' ἄγε κεῖσ' ἀέκοντα, Διοτρεφές, don't be trying to take me there, don't be for leading me there (as you were me). Some of these interpretations may be objected to, but the number is not large enough to affect the general result to any great extent.

In the Iliad I have listed 130 prohibitions. These belong: 107 to present imperative; 10 to aorist subjunctive; 7 to perfect imperative; and 4 to aorist imperative. In the Odyssey there are 85 prohibitions. These belong: 74 to present imperative; 5 to aorist subjunctive; 4 to perfect imperative; and 2 to aorist imperative. In view of the fact that in the Iliad and Odyssey combined there are only 15 examples of the aorist subjunctive (two of these are probably not real instances), the field for the investigation of this use is rather limited. The perfect imperatives for the most part are used as presents, the aorist imperatives seem to belong to the same category as the aorist subjunctives as will be [illegible]

Prohibitions in the Iliad.

A. of the 109 present imperatives in prohibitions:

(a) 80 are of 'the durative type'.

(b) 16 prescribe 'conduct' for the future.

(c) 13 are listed as doubtful.

Under (a) the examples are: 1,32; 1,132; 1,210; 1,275; 1,277; 1,296; 1,363; 1,545; 1,550; 1,550; 2,177; 2,247; 3,64; 3,82; 3,414; 3,438; 4,184; 4,404; 4,509; 5,218; 5,250; 5,252; 5,441; 5,830; 5,889; 6,264; 6,360; 6,486; 7,111; 7,235; 7,279; 7,279; 8,244; 9,345; 9,600; 9,618; 10,85; 10,249; 10,383; 10,447; 13,230; 15,93; 15,196; 15,376; 15,666; 16,19; 17,31; 18,74; 18,178; 18,295; 18,463; 19,[illegible]; 19,152; 19,306; 20,133; 20,197; 20,201; 20,376; 20,432; 21,95; 21,99; 21,99; 21,[illegible]; 21,[illegible]; 22,38; 22,85; 22,244; 22,261; 22,345; 23,443; 23,492; 23,735; 23,735; 24,65; 24,171; 24,218; 24,219; 24,549; 24,553; 24,560.

Under (b) the examples are: 4,234; 4,305; 6,69; 8,8; 10,68; 10,145; 10,249; 16,22; 17,422; 19,234; 21,340; 22,339; 24,148; 24,152; 24,177; 24,181.

Under (c) the examples are: 2,34; 2,165; 2,181; 2,354; 7,400; 8,399; 10,193; 15,426; 18,126; 20,109; 20,122; 21,339; 22,185. of these 7 (2,165; 2,181; 2,354; 8,399; 15,426; 18,126; 22,185) are called doubtful simply because it is not clear whether they belong [illegible]

all denote 'conduct', however, and could stand under (b). In 7,400 and 20,122 the idea of conduct seems present but there are certain features about them that would render them slightly irregular if so classed. In 2,34; 10,193; 20,109; 21,339 there is a possibility that the prohibitions denote <u>one</u> <u>act</u> in the future; but this is not a necessary assumption and they also probably denote conduct.

It will thus be seen that, since the prohibition of 'the duration type' also prescribes conduct, the idea underlying the whole of the usage of $\mu\eta$ with the present imperative is that of the 'prescribing of conduct'. While some of the instances are doubtful, in absolutely no one of the 109 cases is this idea of conduct impossible.

B. Of the 10 aorist subjunctives in prohibitions in the Iliad:*

(a) 4 clearly apply to one act in the future.

(b) 4 seem to apply to one act in the future.

(c) 2 apply to the future but seem to prescribe 'conduct'.

Under (a) appear: 4,38; 9,522; 10,238; 23,407; under (b): 5,684; 9,33; 14,16; 15,115; under (c): 24,561; 24,779.

* It is the belief of the writer that 4,38 and 14,111 are not prohibitions. For the reasons governing their admission, see the examination of of the verbs.

of the class (b) 3 examples are verbs of anger and some definite act is mentioned at which apparently there is to be no outburst of resentment. A state of anger is not thought of in these passages. (9,33; 14,111 15,115). For ἐάσης (5,184) see the verb p. 167

It is evident that the underlying notion here is that the command refers to the future. No one of these examples could be mistaken for a prohibition of the durative type' another feature is that there is a tendency to use the construction as applying to one act in the future as distinguished from the prescribing of conduct that always accompanies the future use of the present imperative in a prohibition

C. Of the 7 perfect imperatives in prohibitions in the Iliad:

(a) 3 are of 'the durative type'.

(b) 3 prescribe 'conduct'

(c) 1 is listed as doubtful.

(Under (a) appear: 5,827; 14,342; 20,354; under (b) 4,304; 12,273; 23,443; under (c) 20,366. It is doubtful in that it cannot be assigned with certainty to (a) or (b). It prescribes conduct'.

The usage of the perfect imperative in prohibitions

that of the present, i.e. the prescribing of 'conduct' is always present

D. Of the 4 aorist imperatives in prohibitions in the Iliad:

(a) 2 clearly apply to one act in the future.

(b) 2 refer to the future and seem to imply one act only.

(a) 18,134; 19,403. (b) 4,410; 16,200.

The use of the aorist imperative in prohibitions is the same as that of the aorist subjunctive, i.e. it applies to the future and seems to denote one act in the future.

Prohibitions in the Odyssey.

A. Of the 74 present imperatives in the Odyssey in prohibitions:

(a) 50 are of 'the durative type'.

(b) 14 prescribe 'conduct' for the future.

(c) 10 are listed as doubtful

under (a) belong: 1,315; 1,370; 2,230, 4,544; 4,594; 4,754; 5,8; 5,160; 5,161; 5,215; 7,303; 8,350; 10,266; 10,457; 10,489; 10,505; 10,548; 11,486; 11,488; 13,362; [illegible]; 17,46; 17,47; 17,393; 18,20; 18,174; 18

178; 18,416; 19,116; 19,263; 19,264; 19,584; 20,314; 20,324; 21,112; 21,310; 22,251; 22,349; 22,411; 22,431; 23,59; 23,209; 23,213; 23,213; 24,54; 24,357.

Under (b) appear: 2,304; 3,96; 4,326; 7,31; 7,31; 7,51; 8,548; 11,339; 11,340; 15,440; 19,42; 20,309; 23,365, 23,365.

Under (c) appear: 8,43; 15,199; 16,134; 16,168; 16,302; 17,401; 18,171; 21,111; 21,319; 22,356. Of these, 15,199; 16,168; 17,401; 18,171; 21,111; 21,319; 22,356 are classed as doubtful because it was uncertain whether to class them with (a) or (b) 'they all denote conduct'. In 16,134; 8,43; 16,302 it was possible to consider the prohibition as referring to one act in the future, although this is not a necessary assumption and they probably denote conduct.

As in the Iliad, all present imperatives in prohibitions in the Odyssey seem to denote conduct. In three cases this is doubtful but possible.

B. Of 5 cases of the aorist subjunctive in prohibitions in Odyssey:

(a) 3 seem to apply to one act in the future.

(b) 2 may be said to prescribe 'conduct' although this is not a necessary interpretation.

Under (a) belong 7,195; 11,281; 22,[illegible] (denote allowment). Under

(b) belong 3,55; 15,263. In 3,55 (μεγηρῃς) the act is mentioned and a settled state of mind seems not to have been indicated.

As in the Iliad, so in the Odyssey (1) all prohibitions with aorist subjunctive apply to the future (2); in the majority, one act in the future is indicated.

C. Of the 4 perfect imperatives in the Odyssey in prohibitions, all are of the durative type.

The case here is as it was in the Iliad, i.e. the use of the perfect is the same as that of the present imperative

D. Of the 2 aorist imperatives in the Odyssey in prohibitions, (1) both refer to the future and (2) both seem to indicate one act in the future.

The case here is as it was in the Iliad, i.e. the use of the aorist imperative in prohibitions is the same as that of the aorist subjunctive

The result then is that out of 183 present imperatives in both Iliad and Odyssey combined 130 are of the [illegible]

type' showing that Homer's main use of μή with the present imperative is in prohibitions of this kind. The remaining 53 present imperatives prescribe conduct for the future, clearly in nearly every case. The aorist subjunctive in prohibitions in Homer always applies to the future (the only possible exception is ὀρίνῃς in Il. 24 506, for the explanation of which see p. 97), could never be mistaken for a prohibition of 'the durative type' and in a majority of its uses denotes one act in the future, i.e. 'attainment' in the future. The perfect imperative in prohibitions has the same usage as the present imperative, and the aorist imperative is used in the same way as is the aorist subjunctive. Therefore Mr. Headlam's rule, or we had better say Hermann's rule is confirmed absolutely by the Homeric usage. 'The durative type of prohibition must be expressed by the present imperative: the aorist subjunctive must represent the future. Neither Hermann nor Mr. Headlam maintain that μή with the present imperative always denotes a prohibition of 'the durative type'

Conclusion.

Upon the completion of the preceding examination of all the examples of commands and prohibitions in both the Iliad and the Odyssey, I remain firmly convinced that in Homer the distinction between the present tense and the aorist tense is a very real one and always operative. The regularity of the tense usage in commands and prohibitions is so striking, so few irregularities are met with that require explanation, and the verbs in which a distinction apparently does not exist between the tenses are so few, that the conclusion is almost inevitable that, even where a perceptible distinction does not obtrude itself, it is nevertheless present and was felt by the author. In similar situations a similar tense usage prevails to such an extent that it is possible to predict in a great majority of cases just what tense Homer will employ under given circumstances. In the introduction it was stated that the ideal result

such an investigation would be the formulation of rules by means of which the young student could attain correctness in the writing of his Greek prose. Some of the results that appear are not far from being of such a nature and so far as possible will be formed into rules and placed at the end of the work. First, however, the more general aspects of the subject will be dealt with.

My general conclusion as to the fundamental distinction between the present imperative and the aorist imperative stated as briefly as possible is the following: Homer uses the present imperative whenever the command is to prescribe 'conduct', the aorist imperative whenever the command is to denote that the action of the verb is to meet with the 'attainment' of its end.

Both parts of the preceding rule of course require explanation. By conduct I mean not only conduct in its ordinary sense but also

conduct'. According to this definition 'conduct' is prescribed if a person is told to be brave just as much as when the command instructs him to fight bravely in battle. 'Conduct' is prescribed if the imperative issues instructions that are to govern a person's acts or thoughts or emotions throughout some period of time that is to come. Consequently when 'conduct' is prescribed a certain amount of duration is assumed for the act prescribed. Prescribing of 'conduct' can also, of course, be applied to those commands that indicate an act that is to be repeated or an act that is to be attempted (conative). I do not mean by this to say that the actual duration of the act is the determining feature, or that of two acts, that which lasts longest will be more apt to appear in the present tense (Cf. Prof. Miller in A.J.P., Vol XVI, p. 143). The point is this, that for 'conduct' to be prescribed the person who issues the command must conceive the act as in progress and as not having reached a [illegible]

'attainment.' When the act is in progress of develop-
ment, or is so conceived, instructions for the con-
duct of the act can be issued. Instructions cannot
be issued to cover the act that is conceived of as
having met with 'attainment'

The designation of the leading idea of the
aorist tense as 'attainment' is not a new one. (Cf. Prof.
Gildersleeve, S.C.G., 85, 214, 238). The word 'attainment',
as used to denote aorist force, represents better than 'per-
fective' the concept of συντέλεια of Apollonius Dyscolus,
since, when the word is used, the τέλος is thought of,
and we have the fine contrast between 'aorist of
attainment' and 'present of endeavor'. (Cf. S.C.G., sections
quoted above). To the growth of the belief that this
is the conception that is at the bottom of many of
Homer's uses of the aorist imperative, is due the
increasing use made of the term as the perfect
has progressed.

So much then for the general concept-

I shall now take the present and aorist up separately and deal with some of the special features of each.

The Present Imperative.

The proof of the statement that the prescribing of conduct is at the bottom of the whole of Homer's use of the present imperative cannot be proved here. I think it will be perfectly evident to one who has read through the examination of the passages in the Iliad and the Odyssey. I can do no more here than refer to the preceding pages and to the pages of the Iliad and the Odyssey themselves for the main usage and merely pick out here a few illustrations of my theory.

The present imperative in its use to prescribe conduct would naturally be expected to play a larger part in the Iliad with its numerous speeches in which conduct for battle is prescribed, than in the Odyssey. A glance at the tables on pp. 12 & 14 shows that the statistics bear out this theory.

Iliad there are in commands 380 presents, 321 aorists. In the Odyssey there are 251 presents, 326 aorists. This difference in the proportion of aorist to present cannot wholly be accounted for by greater use of κέλευθοι, εἶμι etc in the Odyssey. (See p. 10.)

I shall now give a few examples of the ordinary use of the imperative to prescribe conduct where the context alone shows the force of the command and next pass on to discuss some more special features.

In the first place, when in the Iliad instructions are being issued to a hero for his conduct in the battle, Homer uses the present — aspect live regularly, e.g. μάχεσθαι is never used in the aor. infin.; κελεύω and κέλομαι when they refer to the exhorting of troops in battle always appear in the present tense; ἀγγελόωντων in Il. 8,517 is a command for the heralds to go about giving orders, while ἄγγειλον in 24,145 refers to the delivering of a message to one person etc. etc. Other examples are δυσιαάσθων - 21,467; ἐρυκόντων - 12,76; ἴεσθε - 12,274 etc.

In many instances, as in those quoted above, the context makes it clear that the command issues

structions that are to cover a period of time and therefore denote conduct. In some cases there is nothing to show that the command prescribes conduct outside of the fact that the present imperative is used. These latter are few. In many cases it is possible for the author to put the command into the present tense and so prescribe conduct or to use the aorist and so command that the action meet with attainment. In other words, the author's feel of the passage determines the use and subjectivity comes into play. But in one type of command there is no choice left to the author as to the tense he shall employ in the command; that is where any of the numerous descriptive devices are employed that picture the act as in progress of development. If the author uses one of these descriptives, he at once loses the power he formerly had to employ the tense he chooses and must use the present tense.

One set of these descriptives is composed of the present participles descriptive of the action discussed in

pp. 133 ff. and 236 ff. If the poet wishes to say 'drink wine', he may use πίε οἶνον (9, 347) or πίνε οἶνον at his pleasure. But if he decides to say 'drink wine sitting', he must say according to the Homeric usage πίνε οἶνον ἡμένος (Od. 15, 371). There is no other possibility. Of course the reason is that as soon as the participle is employed, the element of 'conduct' is brought in together with its attendant element of duration.

Still another class of descriptives that have not been so fully treated is made up of σιγῇ, ἑκηλος, σιωπῇ etc. As in the case of πίνε οἶνον ἡμένος above, the appearance of the ἡμένος puts an end to the subjectivity of the author, so ἑκηλος etc., by prescribing the manner of the act bring in the element of 'conduct', picture the act in its development, and call for the present imperative. Cf. ἑκηλος πίνε, Od. 21, 310; σιωπῇ οἶνον πιπίσκων, Od. 1, 340; ἀτρέμας ἧσο, Il. 2, 200 etc. etc. This usage is regular throughout

The imperative in conjunction with οὕτως when it gives the force of 'go right on as you are doing', prescribes 'conduct' and the present imperative is the only possibility

As noted under the word pp. 130, 235, οὕτως with a prohibition produces the durative type of prohibition and is similar in this respect to μηκέτι (pp. 131, 234).

Certain conjunctions, adverbs etc. that imply duration naturally enough lend the force of prescribing conduct to the imperative, when the imperative applies to the duration of the period that they denote. Belonging to this class are: ὄφρα in conjunction with τόφρα (always with pres. imper.); ὄφρα when it clearly means 'until'; εἷως (Il. 17,62); εἰς ὅ κεν (absolutely regular as many examples show. See pp. 129, 230); αἰεί.

'Conduct' is always prescribed whenever the imperative has conative force. Conative force appears frequently in the present imperative, although the fact that the caprice of the interpreter is brought into play in detecting it, makes this rather dangerous ground. This force is most clearly and most frequently present in the imperative when it appears in prohibitions. However, I think ἀναείρε in Il. 23,734 (cf. [illegible]); ἀπτέσθω - Il. 2,357; κιλάνετε - Il. 23,407 etc. certainly are conative.

Repetitive force is often present in the imperative of the present, and must in many cases be the cause underlying the selection of this tense. Of course the appearance of the idea of repetition in the imperative implies the prescribing of conduct. Cf. ἀγγελόντων, Il. 8,517; φθέγγεο - Il. 10,67; κάλει - Il. 13,740; 17,245; κέλευε - 13,230.

The Aorist

As stated above, under the assumption that the aorist denotes attainment, the greater part of Homers use of the aorist imperative can be easily explained. As in the case of the present, I content myself with a few examples from the Iliad, refer to the previous part of the work for numerous examples, and pass on to the special features of the use of the tense. ἆξον - 6,307; ἕλε - 14,272; ἄκεσσαι - 16,523; ἄλευαι - 22,285; ἄμυνον - 1,456; ἀρεσάσθω - 17,179; γενέσθω - 8,181; δέξαι 5,227; all examples of δός, δότε etc.; ἔλυσον 8,243 (see notes); ἔσσον - 16,670; ἑτοιμασάτω - 17,197 and others on almost every page of the examinations of the imperative in the Iliad and

the Odyssey.

In addition to the preceding more obvious examples, many of the aorists that appear colorless may be explained, ~~in my opinion~~, by assuming 'attainment' as the main idea underlying the aorist. κλῦθι, for example, which has been shown to be merely a device to elicit the attention of the hearer, with a meaning approximating that of 'give me your attention' may be regarded as a command to attain at once the state of attention. Verbs like εἶπε when they request an answer to a simple question, command the attainment of the reply. So even τλῆτε which is often apparently durative may be 'take the burden on you' and so denote attainment. Commands to enter or leave a house or chariot, which use aorist with a wonderful regularity, are easily explained under the assumption of 'attainment' as the governing idea.

The external significant features, such as those that have been described for the present are not so frequent in the aorist, for which reason the [illegible]

of the tense is rendered somewhat more difficult. However such significant features are not wholly wanting.

As significant may be termed πρῶτον, πρῶτα, πρώτιστον, παμπρώτιστον with the aorist when the meaning given is 'let the first act be'. The act must be regarded as having reached its 'attainment' before it can thus be summed up and presented as a unit. See the articles on these words pp. 132, 232,

with the adverbs αἶψα and αὐτίκα where the force seems to be 'do so on the instant', the idea of attainment must be present. Only an act that is regarded or thought of as having reached a state of attainment could be ordered done 'on the instant'.

The introductory imperatives ἄγε and ἄγρει seem to have a tendency to appear in company with the aorist imperative. The results for ἄγε in its various combinations (ἄγε δή, εἰ δ' ἄγε, ἀλλ' ἄγε etc) show it accompanied by the present imperative 31 times in Iliad and Odyssey combined, and 87 times with the aorist imper-

ative. The most convincing combination is ἀλλ' ἄγε in the Odyssey (6 times with pres. imper., 32 times with aor. imper.). ἄγρει appears always with the aorist imperative.

For the rather tentative theory that the two varieties of alternatives tend to appear in conjunction with the aorist, see the articles on the alternative pp. 150, 241. My belief in regard to this construction and the theory of it was stated there.

Examples of the aorist that are clearly 'ingressive' are, according to my belief almost entirely lacking in Homer. μέτελθε in Il. 21, 422 and παίσατε in Od. 8, 251 probably belong to this class, but besides these I have no others to offer at present.

In the article on commands to the gods (pp. 139, 238) it was, I think, clearly proved that commands addressed by men to gods are subject to the same rules as are commands addressed to men by other men, i.e. a command prescribing conduct appears in the present imperative, a command that

prescribes the attainment of an end appears in the aorist. The fact that in the Iliad nearly all commands addressed to gods by men are in prayers for the granting of some request, accounts for a rather startling preponderance of aorist in these commands.

A few of the results of the dissertation that can be easily formulated into rules are here added for the sake of convenience of reference.

1. [illegible] – The present imperative prescribes 'conduct' (see p. 263), the aorist imperative prescribes the attainment of an end.

2. When an imperative has in agreement with its subject a present participle which describes the action of the imperative, that imperative must stand in the present tense. (This rule is apparently without exceptions in Homer. See pp. 133, 236, 138

3. The 'descriptives' such as σιγῇ, σιωπῇ, ἄτρεμας, [illegible]

and σπουδῇ appear in company with the present imperative.

4. οὕτως which gives to the imperative the meaning 'go on doing as you are' always requires the present tense of the imperative.

5. The imperative followed by a clause with εἰς ὅ κεν is always in the present tense.

6. The durative adverbs and conjunctions τόφρα ... ὄφρα, ὄφρα meaning 'until', εἷως, τεῖος and αἰεί cause the imperative they limit to take the present tense.

7. ταχιστα shows a slight preference for the present imperative. (9 presents, 3 aorists.)

8. Commands addressed by men to gods are subject to Rule 1. See pp. 139 and 238.

9. The introductory imperative ἄγε in its various forms (αἶψ' ἄγε, εἰ δ' ἄγε etc) shows a marked preference for the aorist. This is particularly true of ἀλλ' ἄγε which has its accompanying imperative 6 times present and 32 times aorist in the Odyssey.

10. πρῶτον, πρῶτα, πάμπρωτον, πρώτιστα - when together with

the imperative they furnish the meaning let the first act' be' take the aorist tense of the imperative.

11. αὐτίκα (one apparent exception) αἶψα are used with the aorist imperative. (The examples, however, [illegible])

12. The alternative form of expression seems to take the aorist tense of the imperative both as introducing the alternative and as appearing in the members of the alternative. (A tentative rule. For explanation see pp. [illegible])

Prohibitions.

13. The prohibition of the durative type (see pp. 248 ff.) must always employ the present imperative. (However see # 15)

14. The aorist subjunctive in prohibitions always refers strictly to the future with a tendency to apply to one act in the future.

15. The perfect imperative with present force is used as a present imperative in prohibitions.

16. The aorist imperative is used by Homer as an aorist subjunctive in prohibitions.

μὴ τι and οὔτως used in prohibitions produce a prohibition of 'the durative type'. They are, therefore, always used with the present imperative (or perfect as present).

Note – The above rules, of course, apply only to [illegible]

Vita.

The writer was born at Philippi, West Virginia, on April 11, 1885. He attended the public schools of Philippi and Charleston, West Virginia. In the year 1901 he entered the preparatory school of the University of West Virginia at Morgantown, West Virginia, from the collegiate department of which institution he graduated in 1907, receiving the degree of A.B. From 1907 to 1910 inclusive he was the holder of a Rhodes Scholarship and was in attendance at Oxford University, Oxford, England. From 1912 to 1917 he taught Greek and Latin in Davis-Elkins College, Elkins, West Virginia. In the fall of 1917 he began his term of residence at The Johns Hopkins University and at the end of his year of residence was appointed to a Fellowship for 1918-1919. While in residence at the university he has been a student of Greek, Latin and Sanskrit and has attended lectures given by Professors

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